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UNITY

The Omnipresence of God
by Le Roy Parker Drake

Sowing Seed
by Patricia Nelson

DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

MAY 20 to JUNE 19

Healing

I see myself as God sees me, strong, robust, healthy.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The Spirit of industry, energy, and honesty now stirs me to action, and I am truly prosperous.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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The Omnipresence of God

BY LE ROY PARKER DRAKE

THE OMNIPRESENCE of God is so all-embracing that, possibly for that very reason, Truth students take it for granted.

God is all we see, God is all we hear, God is much more besides; but of many it is true, in the words of the Master, that "seeing they may see, and not perceive; and hearing they may hear, and not understand." Yet He has told us: "Blessed are the pure in heart [*i. e.,* the pure in mind, the pure in thought, the single-minded]: for they shall see God." We are only beginning today to understand that this is literally true.

Jesus Christ told the Samaritan woman at the well: "God is Spirit." Paul revealed that God is "over all, and through all, and in all." Only in our generation has man been able to see that these seemingly contradictory statements are true, that there is no contradiction in them. "In all" must include the visible as well as the invisible, the so-called material as well as the so-called spiritual. It is only in our time that the oneness of Spirit and matter has been established, and that has made a profound difference in our ability to realize the omnipresence of God.

My object in this article is to help you to realize the omnipresence of God, to start you upon a line of thought that may grow into the habit of seeing God. For, believe me, your conception of God is a habit of thought that has grown upon you bit by bit since earliest childhood, possibly for uncountable ages before, and

that will continue to grow. In the words of Isaiah your conception of God has grown, "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little."

Your present conception of God is inevitably colored by your childhood habit of thought, and your childhood conceptions of God were not substantially different from the conceptions of primitive men. For instance, primitive man conceived God as a power to be propitiated. So did you in your childhood. That is why you saved your pennies for the Sunday school collection.

Man's earliest recorded conceptions of God still persist in our thought habits. They color our conceptions of God to this day, even though they are opposed to our knowledge of Truth. For example, we know that God is not a being in human form with human qualities and limitations, but most of our words and thoughts concerning God would apply better to some superior anthropomorphic being than to life, truth, love, substance, principle.

In prayer the thought habits of countless generations lead us to supplicate an imaginary being with favors to grant instead of invoking omnipotence, omnipresence, and omniscience by our affirmative command in the manner taught by Jesus Christ in the Lord's Prayer. For example, "Thy kingdom come. Thy will be done" are affirmative commands. Jesus Christ did not teach His disciples prayer by supplication. He did not teach them to pray after this fashion: "Please, Lord, be gracious and let thy kingdom come, and I beg of you, let Thy will be done."

It has been the experience of each one of us to have a seemingly dual conception of God. First, we have the conception of a limited or a "positioned" God; that

is, of God as being attached to or inhabiting a church. Then we have the conception brought about by our current knowledge, of God as being omnipotent, omniscient, omnipresent, all in all. We find similar irreconcilable conceptions of God throughout the Scriptures; for example, the conception of God as being present or confined in a place, such as to the Ark, or to the Temple at Jerusalem, contrasted with that of God as being unconfined and unlimited.

Paul affords a remarkable example of this duality. "The flesh lusteth against the Spirit, and the Spirit against the flesh" shows the coloring of his thought by his early training, while the conception that God is all in all is his final revelation of God. These two conceptions are irreconcilable. In one we have flesh and Spirit in opposition. In the other we have Spirit understood as being all in all. "All in all" must include everything material as well as everything spiritual, so there can be no opposition between Spirit and matter in reality.

"Line upon line; here a little, there a little" our ways of thinking about God grow. That which is revelation in our time becomes the habit of thought of those who follow us, perhaps thousands of years hence, just as the revelations of nineteen hundred years ago are becoming our habits of thought today.

But we still have a long way to go before we are masters of that which is plainly before us to be mastered, *i. e.,* the thought that God is all in all. The process of assimilating revelation has been going on throughout historical times at least. No doubt it has been going on since the very beginning, if there ever was a beginning.

Did you ever wonder how you arrived at your pres-

ent knowledge of God? The race knowledge of God has been very gradually acquired down through the ages. Likewise your own personal knowledge of God has been gleaned very gradually since earliest childhood.

The name of God in use among the Hebrews, Jehovah, was derived from a form of the verb "to be" and indicates "life," "existence." In Exodus God gives His name as "I AM THAT I AM." God is life. Your I AM is God. My I AM is God.

Primitive man found it difficult to conceive of the presence of God except as attached to something he could see. Hence the totems and the idols. In pre-Mosaic Israel, God was conceived of as being attached to places, altars, trees, pillars, wells, and other natural objects. The persistence of this idea in Mosaic times is indicated by the Ark, which was supposed to house God. In post-Mosaic times it may be traced in the idea that the Temple at Jerusalem contained the presence of Jehovah.

Today the idea still persists in coloring our thought; for instance, in the conception of God as being present in a church but not in a theater, a conception that persists in our thought although it is definitely contrary to our knowledge of Truth.

The conception of God in Mosaic times had not yet reached the standard of monotheism. To Moses Jehovah was superior to all other Gods, but other Gods, the Gods of other tribes, were presumed to exist. Monotheism first makes its appearance in the age of the prophets. It tends to be our habit of thought today. I say "tends," because by race habit we still have two gods in our mind, one good and one evil. A prime object of the study of Truth is to eliminate that duality from our thought.

We owe the revelation of God as being omnipresent

and unrestricted in space and time to the Hebrew prophets. Jesus Christ and the apostles taught the Fatherhood and love of Jehovah for all mankind. Revelation still continues. The writers of the early record seem primarily responsible for our habit of thinking of God in anthropomorphic terms, *i. e.,* as having human form, human qualities, human limitations. They speak of God's arm, His mouth, His life, His eyes. He is said to move, to wrestle, to repent of an action, to be jealous, gracious, to love, and to hate.

The age-long habits of thought based upon these conceptions tend to obscure our realization of the true nature of God today. We must eliminate habits based upon race ignorance by cultivating new habits in keeping with our knowledge of Truth. In other words, we must purify our thoughts in the light of Truth revelation today so that, being pure in heart, we may see God.

In this article I purpose to show you the way.

Our ancestors conceived of Spirit as life and intelligence but as quite apart from physical or material embodiment. In fact, in uninformed quarters today Spirit is supposed to be in opposition to matter, just as Paul considered it when his reasoning was dominated by race-mind habits, as when he wrote in the Epistle to the Galatians that "the flesh lusteth against the Spirit, and the Spirit against the flesh." But Paul has nevertheless given us our true conception of God. He has given us the standard by which we can purify our heart, our mind, our thoughts so that we can see God.

God is all in all. Do any other five words in our language convey so much? The discovery of the electronic structure of matter revealed that matter throughout the universe is made up of hypothetical units called

electrons. Before that discovery, man rendered scant service to Paul's conception that God is all in all. Some even today deny the existence of matter as a reality.

That is not so illogical as it may sound if one conceives of matter as being in opposition to Spirit, because it is difficult to conceive of anything being in opposition to Spirit, to God. Today the spiritual basis of matter is accepted and is becoming our habit of thought. Just as in primitive times it was difficult for man to conceive of the presence of deity apart from some local place or thing, such as a totem or an idol, so it is difficult for us today to conceive of God without human qualities, however much it may clash with our knowledge of Truth.

But—and this measures the extent of our progress from primitive man—it is just as difficult for us to conceive of God as having, or being attached to, a form. Our logic rebels at the conception of God in any form, human or otherwise, yet we find it difficult to see God as principle, as law, as all knowledge, as all power, as all that is present, as all in all. Our habits are not yet sufficiently formed. Nineteen hundred years have not been sufficient.

The race mind has progressed far beyond the state of primitive man, who needed an idol with which to associate the presence of deity. It has progressed far beyond the Mosaic conception of an Ark or other edifice as a house for Jehovah, but we are still in process of mastering Paul's revelation that God is all in all to the point where it may become our normal habit of thought.

Can any one doubt but that coming generations, possibly hundreds of years hence, will have attained to this natural understanding of the omnipresence of God? But as for us, our way is clearly marked before us. The

messenger has gone before our face and has prepared the way. The message is quite plain: God is all in all. It is for us to realize it, to know it, to meditate upon it and its implications. It will not do any of us any good to continue to let these words, "God is all in all," pass lightly through the mind, into the lumber room of neglected or half-understood precepts.

God is all in all, and sometime, either here or in the hereafter, we have got to learn that and what it means. We have got to learn to see God. Why not start forming this habit now? Everything we see this minute is God. Never mind beating about the bush by saying it is a manifestation of God. Accept the direct, straightforward implication of the doctrine. Whatever you are seeing is God, good. Of course we are created in the image of God, but everything else is also created in the image of God. The sum total of all is God. The most minute division, the ultimate atom, is also God.

Miss Cady says in *Lessons in Truth:* "God is power. Not simply God has power, but God is power. . . . all the power there is to do anything is God. God . . . our existence every moment, is not simply omnipotent (all-powerful); He is omnipotence (all power)." Whatever there is of power, whether it be the power that stirs a feather or the power that maintains the mighty planets in their orbits, it is God.

"He is not alone omniscient (all-knowing); He is omniscience (all knowledge)." Whatever you possess of knowledge, or wisdom, whatever there is of knowledge or wisdom in the whole universe, is God. "He is not only omnipresent [present everywhere], but more—omnipresence [all that is present]."

God is the giver. God is also the gift. God is also the act of giving, and the love that leads to the act of

giving. God is substance, all substance. Whatever substance you see or think about, whether spiritual or so-called material, is God. God is life, *i. e.,* movement, consciousness. Whenever you see or think of life, it is God you are seeing or thinking about. Whenever you encounter love in any form whatsoever—and love has uncountable manifestations—it is God you are contacting. "God is not a being or person having life, intelligence, love, power." God is life, intelligence, love, power itself.

It will be seen how idle it is to pray to God as a being, anthropomorphic or otherwise, as a giver of gifts, when God is the gift itself, and the principle by which the gift is given, the principle of faith. Above all I would have you cultivate this thought habit: Think of God as life, intelligence, power, but not as separate from the visible objects in the world. God is actually all that is visible as well as invisible.

It is for us to reverse the habit of thought inherited from countless generations whereby we conceive of matter and Spirit as being opposites, or whereby matter such as our body is conceived as separate or apart from God. It is for us to purify our heart, our mind, our thoughts in the light of this revelation so that when we see one another, we may see God rather than an object apart, a butt for our critical consideration.

What does the omnipresence of God mean to us? Let us consider the subject as practical people, from practical standpoints. No matter how practical you and I can be, omniscience is infinitely more practical. We are certain not to travel away from Truth when we travel towards the practical. For practical people the omnipresence of God is primarily important for its bearing upon creature needs and comforts; in other

words, upon supply and health. If some one wishes to take exception to giving supply and health a place of great importance, I would point out that Jesus Christ placed supply and healing in the first category of spiritual gifts. When we lack either supply or health, we are not free. Each one of us knows that.

No clearer instruction was given by the Master than this: "Ye shall know the truth, and the truth shall make you free." What is the truth about the omnipresence of God. It is just this:

God is all life.

God is all substance.

God is all in all.

The life that seems to sleep in the rock, that flourishes in the plant, that awakens to consciousness in man is God. The substance that comprises the wood in the growing tree, the substance that is the fiber of the cotton boll, the substance that is the wool on the sheep's back or the finespun thread of the silkworm—all of which in one form or another reaches our back as clothing—all this is spiritual substance, it is God.

It is spiritual intelligence, omniscience, God, that causes the seed to draw spiritual substance to itself and gradually to expand into vegetables, grasses, trees, flowers, fruits, and the like. It is spiritual intelligence, God, that causes this spiritual substance in the form of vegetables, grasses, fruits, and so forth, when eaten by us, to become part of our body. This is all a matter of common knowledge among us.

However our habits of thought do not so readily grasp the correlative fact that everything that enters into supply is spiritual substance, controlled by spiritual understanding. Money is spiritual substance, whether it be gold, silver, brass, bronze, copper, or

paper. The paper on which the cheque is written is spiritual substance. The ink that records its face value is spiritual substance. All substance is spiritual and is God.

All that God is is yours to use: to use but not to possess. Permanent selfish possession is impossible. You may say that statement does not agree with observable facts. We see this one and that one apparently in possession of great accumulations of substance—for a time. But the fact of possession is constantly changing. It is not stable. In one or two generations so-called possessions mount up and then are dispersed.

The use of substance is all that any man can really enjoy; and I repeat, you can have the use of as much spiritual substance, as much of God, as you can accept.

Do I hear some one say that this is ridiculous: "I can bear to have all the substance in the Bank of England"! Well, I wonder if you can? Let us see. What can you bear to believe? Can you believe that you do receive all the substance in the Bank of England? Try it.

Just search within your own consciousness. How much can you believe? How much can you believe without doubting. You cannot both believe and doubt as regards the same subject. If you are honest in your examination, you will find that the habit of thought requires training before you can bear to accept God as omnipresence even in small things. For instance, can you bear to accept God as the abundant fulfillment of all your needs during the next thirty days, and straightway cease thinking about them? Few of us can honestly answer yes, but that is our aim. We must begin by accepting God in some one thing, and from that basis build up our thought habit, "precept upon precept; line upon line, line upon line; here a little, there a little."

Now, each one of us has the necessary basis from which to begin building up the consciousness of God's omnipresence. Let us take the case of the cut finger, which so well illustrates this basis. If you cut a finger, you have absolute confidence, faith, that there is an intelligence present knowing exactly how to heal and that it will do whatever is necessary to heal the cut.

So much is this belief part of your normal habit of thought that most likely you do not put the belief into words. Most believing never does get into the cumbersome clothing of words anyway. You automatically believe in the process of healing, and it heals.

Well, it is omniscience, God, that heals. It is not your limited human intelligence that does it, but it is your belief, your knowing the Truth, your undoubting belief that the process of healing is inevitable that causes the knowledge of omniscience, the power of omnipotence, and the substance of omnipresence to unite and heal the cut.

I want you to grasp the measure of your belief in the healing of the cut finger, because that is the criterion of belief, the measure of faith that we are to cultivate for everything we want. The words "absolute faith" come nearest to expressing what is meant in our language. That is what Jesus meant when He said: "All things are possible to him that believeth." How much can you bear to believe?

The same omniscience, omnipotence, and omnipresence that your belief causes to heal the finger is just as certain to bring you supply. How supply will be brought to you is no more a problem for your intelligence than is the healing of the cut finger. Your part is to know the Truth. The truth is that all supply, whatever the form, is Spirit, God, and that all that God is is yours

to use, at least as much as you can bear to accept by believing. Never mind if the money is not in the bank or if the need seems overwhelming. Omnipresence is not circumscribed by the limits of a bank account. Never mind if you cannot see how substance sufficient for your needs is to be transferred to you. Remember, you cannot comprehend the intelligence that heals the cut finger, but you know the truth about it, that it heals. In the same way know the truth about your supply. Your supply is Spirit; God is your supply. God, your supply, is omnipresent. The knowing of this truth causes your supply to become manifest in abundance.

The same applies to health. God is all substance. All substance is perfect. Your body is built of this substance which is God and is perfect. How knowledge of this truth heals the body is not your problem. You know it is the truth that God is healing for the cut finger. Know the truth that God is healing for anything else that needs healing.

God is the omnipresence of whatsoever you have the courage to accept; but don't think that you can accept and doubt at the same time. Don't think that you can accept the Truth without cultivating the habit of thought by study.

God is omnipresent. Omnipresent God is the supply for every lack, the healing for every care in your life. But you must first learn to accept God for it; then stand still and witness the salvation that God will work for you. Prove Him and see if He will not do all that He has promised.

"God is not a man, that he should lie,
Neither the son of man, that he should repent:
Hath he said, and will he not do it?
Or hath he spoken, and will he not make it good?"

The Unity Outlook

BY NETTIE WYATT

AFTER FIFTY YEARS of looking forward we at Unity School are still looking forward with eyes that have witnessed human progress through half a century. If we pause here in celebration it is by no means for the sake of mere retrospection but rather to lift up our hearts in profound gratitude for the evidences of God's power in sustaining the Christian service we have rendered in His name.

Human problems are much the same as they always were; each person seeks fulfillment of the desires that he thinks will bring him happiness. The frail seek strength, the needy seek supply, the lonely seek companionship, the weary seek rest. Others seek relief from grief, despair, and bondage of every sort. These persons we try to minister to in a helpful and understanding way, but the basis of the solution to every problem is the same. The source of all we may seek or desire lies within ourselves. That source is our spiritual nature. Spirit within has power to lift us above all else. It has the power to efface any circumstance that is undesirable and to produce harmonious relationships in life. In this knowledge we stand on the threshold of a new era and look ever forward toward a larger spiritual horizon than has yet been revealed to mankind.

We have faith to believe that the kingdom is now being established upon the earth as human thought reverts more and more to its spiritual origin. The cooperation of mind and Spirit is being felt in ever-

increasing measure, and every evidence of this co-ordinated power adds to our confidence in the promises of God hitherto considered mere articles of faith instead of incentives to action. Nor is religion any longer a matter of living a good life on earth and going to heaven when you die. Religion in the terms of the Jesus Christ teaching is a livable, workable faith by which is created the peace we know to be heavenly. The joy of such a faith is that it belongs to us now as well as in the future. Remembering that God is omnipresent, we need not postpone heaven to some future time but may enjoy it in the present moment.

We face a new era in religion in which theory and practice become one and the same thing. Religion is valueless unless it is usable. A demonstration is a display of the workings of a thing or a principle. So in making a religious demonstration we display our ability to express the divine power within us. Youth is rapidly discovering this latent power and is demanding more from life than ever before. Maturity too is turning within for the strength to make a place for itself. In this new era there is no such thing as age, because spiritual inspiration finds lodging in any heart open to it. Wisdom comes to any mind fertile enough to apply it. There is no shelving for the spiritually quickened, because with illumination comes the knowledge that all good is from God and belongs to His every child.

With fortitude gained from fifty years of successfully meeting the problems of administration and material supply we face the task that now opens to us at Unity School, which is one of perseverance and fulfillment. The promise "Ask, and ye shall receive" confirms the theory that supply is equal to the demand. This has been proved with such infallible accuracy that there is

no shadow of doubt hovering over any Unity undertaking. Even the slightest demand finds its counterpart in the inexhaustible supply of the Father.

Many things remain to be accomplished, for the world's need as well as the individual's is our sincere concern. We declare the Truth for all who will receive; and so swiftly is it carried into manifestation that many a prayer is answered as soon as the letter containing the request is posted. Spirit is unhampered by time and space, because it is everywhere present awaiting some channel through which its power may flow. Our instruction is always that the student should remain receptive to the dictates of his spiritual consciousness. His work is to reduce invisible substance to a working consistency. This he does through faith in the existence of spiritual substance coupled with constructive action.

The half-century milestone in Unity's ongoing is much more than a date in the calendar. It is a milestone in religious evolution. It marks the attainment of freedom from fear of the wrath of God and the revelation of Him as an understanding and loving Father. We have evolved from the belief that suffering and submission find favor with God into the realization that the fullness of life and happiness is the divine birthright of every human being. Precept has given way to a practicality that allows each person the privilege of expressing his divine self according to his highest perception. The passing of judgment upon ourselves or others we have relinquished in the light of Truth, which knows every one to be a spiritual child of God. With this new conception of the relationship between God and man, we eagerly welcome every opportunity to prove and strengthen that relationship.

The conditions and requirements of today vary from

those of fifty years ago, and we expect them to be different. We are prepared to meet the rapidly changing demands not with new weapons, as in warfare, but with renewed faith and hope. But more than faith and hope lies back of the attitude with which we greet the new epoch in spiritual progress. Wisdom gathered from experience with the efficacy of prayer provides a groundwork that is unshakable. Love that dissolves fear and inharmony, bringing peace and poise, constitutes a sizable element in our spiritual vitality.

The future is always bright, for it is suffused with the light of Spirit. When unseemly objects appear on the horizon, they are given into the Father's care in the realization that all things work together for good for those who love the Lord. Reassured by this knowledge, we turn our vision ever upward, training it on the blessings that God has prepared for all. All shadows of doubt are removed so that spiritual perception is unclouded by personal limitations. We no longer see as through a glass darkly but, all obstructions removed, we behold the glory and goodness of God unfolding in a beautiful panorama on every side.

Humanity has emerged from its religious chrysalis into a state of consciousness in which mystery and vagueness have no place. The mysticism of religion has yielded to an understanding faith that can be used with unerring accuracy. No uncertainty shrouds sincere worship, for the devout Christian knows the nature of the God he worships and he approaches his periods of devotion with anticipation and assurance. Pleading has vanished from the prayers of the righteous, and praise and gratitude are given to an all-knowing and generous Father. Vacillation is replaced by a steadfastness that insures concentration and application.

It seems fitting and proper that we do pause here in thankfulness to a God whom we have proved to be omnipresent, omnipotent, and omniscient; whose laws are unchanging; whose justice metes out fairness and equality to all, and whose love reinforces the tie of human fellowship. Though in our personal outlook we may have swerved from the high ideal, the experience has but served to show the futility of such action. In this interval of thanksgiving at the half-century milestone we acknowledge the many blessings extended to us in the thousands of letters received from those who journey the way of Truth with us. We are grateful to these friends for their good wishes and derive strength from them. Every recognition of the goodness of God increases that goodness accordingly. We feel constantly enriched by the love and sincerity of those souls whose vision is focused upon the principle of Being; those who acknowledge the presence and power of God in their life and in the life of all persons. We do give thanks for this spiritual co-operation, for we are aware of the power generated by the faith of kindred spirits.

Experience has mellowed the harshness of the letter of religious principles and revealed the beauty of their spirit. The application of these principles makes them the property of every human heart. Ritual and creed have merged in a congenial fellowship that permits us to be tolerant and forbearing one toward another. Denominational affiliations create no barrier to the furtherance of the Spirit of Christ among men. Persons the world over recognize that there is but one God and Father of all, who is over us all and in us all and through us all. This truth alone is enough to blend religions into a mutual brotherhood.

The different sects arise because of the views of

some leader who declares that the Scriptures should be interpreted in a different way. Some dispute the virgin birth or the divinity of Jesus Christ. Others have variant ideas about the Lord's Supper and who should be permitted to partake of it. None of these differences of opinion alters the Truth of Being.

"There is a spirit in man,
And the breath of the Almighty giveth them understanding."

The individual's understanding of the Spirit within himself determines how he shall interpret the letter of the law and the outer details of his religious beliefs. The form of worship is relatively unimportant in comparison with the sincerity that marks true devotion.

The questions of today are not those of yesterday nor will tomorrow's need be the same as today's. We do not rest on the laurels of past accomplishments nor continue our methods unmodified. The field that lies before us now is new and everchanging, and we face it with new applications of an enduring principle of Truth. This principle has guided humanity since the beginning of time and will continue to do so. God lives in man in order that he may will and do His perfect work. We go forward recognizing the power of man's spiritual nature to transcend all physical problems. Appearances, forms, and customs change but the eternal Truth of God lives on unchanged, like a golden thread weaving mankind into one spiritual whole that we know to be the Christ body.

It is our faith that this Christ body will free the world from selfishness of every sort that gives us the strength and courage to take up our task anew and continue our teaching and our prayers, obeying the injunction "Go ye into all the world." "And as ye go

preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons." This has been the one aim and purpose of Unity School for the past fifty years and the same high ideals are still inscribed on our banner. The satisfaction of work well done is immeasurable. We do not see the principle work. We see only the results, which is right; for all personality is lost in the magnificence of divine power. This divine power goes before us to make plain the way. As we rise in spiritual mastery above each seeming obstacle we can hear the words of victory "Well done, good and faithful servant." All success is measured by the standard of our spiritual consciousness.

We of Unity School have only grateful memories of the past, for it has yielded an abundance of wisdom and strength. We hold eager expectations for the future, knowing that God's plan is ever unfolding before us replete with new joys, new challenges, and new work to be done. Meantime each moment is filled with the best we have to give so that no opportunity will be lost. The present time is ours and takes precedence over past and future. In it we live, move, and have our being. Having used the present wisely, we set our vision higher and higher until we are permitted to "take the wings of the morning" and find God "in the uttermost parts of the sea."

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me*

Sowing Seed

BY PATRICIA NELSON

THE OTHER DAY I witnessed such a perfect solution of a seemingly unsolvable problem by a simple law of Truth that I feel impelled to pass it on. It all started when I mailed a package of old Truth magazines and a package of flower seed to a despondent and discouraged friend who lives in a small town fifty miles distant from me.

About six months ago I passed through this town, and knowing that my friend had moved there from Los Angeles a couple of months earlier under heartbreaking and discouraging circumstances, I decided to look her up and see if I could pass on a word of cheer.

And evidently cheer was needed from the drear looks of the small cottage and its surroundings. The front lawn was cluttered with refuse left by previous careless tenants, the lawn was a matted mass of long dry grass, and the porch was unswept, with last week's handbills caught and held in the vines.

I rang the doorbell halfway expecting that I had made a mistake in the number of the house as given to me. But when the door was opened there stood my friend as bedraggled and forlorn looking as her house and yard. Her first words, after she had greeted me with small show of welcome, gave the key to the situation.

"Well," she said "you can see what those people finally accomplished—my ruin." There was a gleam of hate in her eyes and bitterness in her voice. "This place is all I have left," she added with the disgust of failure.

For some unknown reason my mind suddenly

snapped to attention to Paul's advice: "If there be any virtue, and if there be any praise, think on these things," so, I said, "Why, it's a nice little place. What's wrong with it?"

"Nice? Wrong with it?" she almost snapped. "You, of all people, can ask that silly question, knowing of all that I did have, all that those people took away from me."

"All of us make mistakes, you know," I soothed, knowing the background of her resentment. "Your investments——"

"It was those people who influenced me out of everything I had," she broke in bitterly. "If they——"

Someway I must divert her dark thoughts, so I glanced hurriedly at my watch and said, "Let's think only on those things which are good, as my time with you today is so short." I smiled.

She smiled too, but it was not a smile from the heart but only from grim, strained lips.

"That's hard to do," she replied, "when there is so much more bad to think of than good."

Her whole appearance showed that for weeks and weeks she had been thinking only and wholeheartedly of the bad.

"Well, there is one thing sure and certain," I laughed. "If one thinks of good, the bad can't enter, and vice versa. It's a proved, simple, common-sense law that two things cannot occupy the same place at the same time. In fact it is impossible, as you can easily see, can't you?"

"Quite true," she admitted, "but——"

I broke in again. "Show me over your little house, Edna. I have only a half hour to stay if I make it home before night."

A bit reluctantly she showed me through her little house. True, it was by no means as beautiful and wonderful as the big house of which she had been dispossessed, but it was cozily planned and had plenty of possibilities of being made into a real home. It lacked the main thing however, and that was for the owner to show a loving interest in it.

In the kitchen I happened to glance from the window over the sink, and the view of the garden with its rank, waist-high, tangled weeds almost took my breath away. It was like an insolent flout in the face and seemed to say with a sneer: "Well, what can you do about me? Weeds have me under their control." I don't like weeds of any kind, so I said quite bluntly, "That garden—in this climate—should be a thing of beauty the year around."

"Yes, but look what it is instead," she grumbled. "Weeds, weeds, and more weeds."

"Flowers and vegetables could just as easily occupy the same space. If some one——"

"But there is no one," she said pointedly. "And there is no money to hire a gardener." The tone was a direct command to me to discontinue my comments along this line, so I turned away from the depressing sight.

I spoke to her of our mutual friends; told her of their activities in the two months that she had been away. She showed no interest. Finally I gave up in despair at trying to steer her gloomy thought into a brighter channel. She clung to her dark outlook too tenaciously for me to uproot it. So I took my leave.

On my way home I simply could not get that neglected garden out of my mind. It was certainly a wasted piece of fertile, good ground if there ever was one, as

the rank growth of weeds showed. How could one misuse it so, I grumbled.

The next day I was sorting old magazines of all kinds into different piles to be sent on to others who would enjoy them. I have not and never shall destroy a Unity periodical. But sometimes I ponder quite a bit before sending it out, hoping to think of a fertile field where it will produce the most good. I picked up several numbers, snapped a rubber band about them, and thought, "Now just where will you do the most good?"

Suddenly the pale face of my discouraged friend in the neglected little house flashed across my vision. She wasn't a Truth student, in fact very much the opposite. She depended wholly upon worldly goods for her security and happiness, and now they had failed her in both. She didn't appeal to me at the moment as being a "fertile field," but for some reason that bundle seemed to beg to be sent there even though I greatly feared it might be dumped into the incinerator without the wrapper even being broken, let alone the copies' being read. But I followed the suggestion and mailed them.

In the same mail I wrote my friend a short letter inclosing a big package of mixed flower seed that I had left over, besides a small check, and I asked her for my sake to hire the garden plowed under and to just scatter the seed. I knew that she detested rank, ugly weeds as much as I did and that I would feel better if they were destroyed and wouldn't be there to stare her in the face every time she washed her dishes.

I hoped her common sense would awaken and she would cultivate the seed, knowing that since two things couldn't occupy the same space at the same time, the flowers would replace the weeds if given the chance.

For six months I did not hear a word from my friend

in answer to my note, my seed, or my Truth magazines. The incident all but passed from my mind.

Then suddenly I had a note from her. It was almost curt in its brevity. She wanted me to spend the Fourth of July with her. I debated quite seriously whether I should spend my holiday in such a depressing atmosphere when I had already planned to go to the mountains. But her sad, pale, frustrated face rose before me and I placed myself mentally in her shoes. Knowing her loneliness, I finally decided to forgo my own plans for the day and to drive over early and spend a long day with her.

To be truthful though I dreaded all the way over to see the neglected little cottage. By now, I reasoned, the garden would be full of a new crop of weeds even healthier and younger, for stirring up the soil is unfortunately just as good for making weed seed grow as for making flower seed grow. Cultivation is good for them both.

When I drove up to the curb I had a delightful surprise, for the lawn was clipped short, its grass green and fresh and smooth as a carpet—not a bit of refuse anywhere. The porch was tidy and clean as a whistle.

Well, I thought, this looks good. The dread of the day's visit began to lessen. Before I could ring the bell, the door was opened and my friend stood before me. Gone was the hate from her eyes, lovely was her smile in its spontaniety, glowing was her face with the rich, warm brown of health. All that dreariness about her was gone. Interest was alive within her.

"Why, why," I stammered at the change in her. Embarrassed, I caught myself up: "Why, how are you?"

She laughed merrily, enjoying my confusion, knowing quite well the cause of it. She drawled comically,

"Well, now that the crisis is past, I think I shall live."

"You were pretty low the last time I saw you," I laughed back.

She drew me into the house with a warm welcome. The living room, homey, comfortable, clean, attractive, was alive with hospitality. All its many possibilities had been utilized to their limit. I am afraid my mouth dropped open a bit in astonishment.

My friend was obviously excited. "Hurry up," she said, "I have something to show you and more to tell you."

I tossed my hat and purse on the couch. "Out with it. I'm ready," I said. "Close your eyes," she commanded. I did.

She took my hand and led me into the kitchen. "Now, open them." I did.

Never have I seen a more beautiful picture. Through the kitchen window I saw many short rows of vegetables framed with tall pink and red hollyhocks against the fence, with blue and lavender larkspur shouldering them, yellow and red poppies nodding sleepily in a row, and then a low hedge of multicolored phlox. There was not a weed to be seen, not one single weed!

I almost shouted with happiness for the garden's soil. How much more joyful it must feel to function with so much beauty and gifts where before it had brought forth so much waste and ugliness.

I glanced at my friend with an unasked question.

"Yes," she said, "both the package of seed and the package of magazines fell on fertile soil. That law you tried to stress so the last time you were here was so simply taught and proved without doubt that the good and bad cannot occupy the same mind any more than weeds and flowers can occupy the same space in a gar-

den. So as I worked to prove it in my garden, I also worked to prove it in my mind. You can see what the law has wrought in my garden. I hope that you will see it has also had an effect in my mind."

In the hours of that day which followed—and I count them among the most pleasant that I have ever spent—I could easily see as much beauty in her changed attitude toward life as I saw in her changed garden. Her worldly affairs had taken a turn for the better, and oddly enough with the aid of the very people whom she had condemned and hated. They were reliable business people, but no more infallible than we all are where investments are concerned. The big house she had grieved so much at losing was more than supplanted in her affection by the little homey cottage. The friends in whom she had lost interest were again in close contact with her, though they had kept this a secret from me at her request so that my surprise might be the greater on this day. Her health had been restored as she worked with her floral and vegetable and mental seed of harmony. In fact she and her affairs had been remade by that simple little workable everyday law that two things cannot occupy the same space at the same time.

I was loath to leave her as the hour grew late. I remembered that this had not been so at my last visit. Finally I knew that I had to start.

"Thank you, dear, for one of the most pleasant and profitable holidays I have ever spent," I said. Her gray eyes were soft as she answered,

"And thank you, Patricia, for the greatest blessing that ever came into my life, those seeds of Truth written so clearly and understandably in those magazines. I thank you a million times for them."

And to think that I had feared to send them to her,

feared for the ground on which they might fall. I said:

"Unity School requests that we send our magazines, when we are through with them, to some discouraged person. I only did as they suggested, so I am due no thanks."

"But you are," she smiled; "for you started a chain. I, too am sending my magazines on now."

Gladness filled me. Through me mental weeds had been uprooted and I had scattered seeds of Truth on fertile ground.

The Kingdom of Heaven

By Helen Van Pelt

"Seek ye first his kingdom," we're told.
Is it very far away,
This kingdom of heaven that prophets of old
Were searching for night and day?
What is this kingdom of heavenly wealth
That we should desire it so?
It is love and joy and peace and health:
All happiness we could know!

When you feel your oneness with everything good,
When you rest in a sense of peace;
When you know each desire is understood
And that wonders will never cease;
When you're sure that only the good is true,
No need to seek near or far:
You will find that heaven has come to you,
To you, wherever you are.

Faith and Works

IF WE SEEK AND FIND HARMONY WITH THE INFINITE AND HAVE FAITH THAT OUR DESIRES ARE BEING GRANTED, THEY WILL BE GRANTED TO THE FULLNESS OF OUR EXPECTATION.

BY GEORGE WYNN WILSON

WE READ OF the faith that moves mountains, and we believe to some extent that such faith is possible to others. But how to build up one's own faith to a point where it will move the least little thing is a major problem for the student of metaphysics. One cause of failure to reach the utmost goal is a lack of understanding of the meaning of the word "faith." Throughout this article it is used to mean the unconditional acceptance of the truth of our affirmations and an absolute belief that our desires will be fulfilled. Keep that definition in mind. It is important.

It is theoretically possible to sit at home and by thought alone demonstrate wealth or any other desire, but to most of us such a faith must ever remain a theory. But a wonderful degree of satisfaction is to be had at a point a long way short of that. If we can only unconditionally accept the belief that there is an infinite power anxious to help us and that all that is necessary to success is for us to co-operate willingly with that power, we have gone a long way toward our goal. The big thing is to influence our own mind; that of the Infinite is already made up. When we can realize that today and every day there is an infinite power waiting to grant our slightest wish that is in harmony with the

divine plan, we do not need to seek success. It will seek us.

Faith, absolute, undoubting, perfect, is the only requisite for the fulfillment of our every desire. Each one of us carries his success or his failure, his heaven or his hell, with him always. True success takes no heed of outside conditions. Let us bring our mind into complete harmony with the thought of infinite Mind and we shall have access to divine wisdom and divine power. Our thoughts will become manifest as the things we desire.

Many of us are still so filled with the inherited belief that we get only what we work for that at first we find the holding of an abstract faith almost an impossibility. But that can be overcome by intelligent effort. When we work with our hands, we do it in the faith that our employer will give us a reward in the shape of wages. There is no need to acquire that faith. The only thing we need to do is to develop it to include the belief that the same results can be attained by thought plus the provision of a channel through which to receive the rewards.

In the case of the hand worker, the faith or expectancy of reward causes the work to be performed, so that the wages are earned by faith plus works. The greater of these must be faith, because without it there would be no works. But even at that it is a faith that looks for small things; there is no suggestion that the whole world is freely open to the man of unlimited faith. Faith, thought, desire, and acceptance always attract to the extent that we can perceive the possibility of fulfillment. If we expect little we shall receive little. For the law must be fulfilled. It is immutable. If we seek and find harmony with the Infinite and have faith that our desires are being granted, they will be granted to

the fullness of our expectation.

In the present state of our beliefs it is necessary for us to perform some kind of work or give service to others in order to induce in ourselves the faith necessary to expect a fulfillment of desire. This is specially true where our desire is for material wealth; but that simplifies matters. In our present Western civilization the first, most practical, and most easily satisfied desire is for money. Having always received cash for work, it is not a big step to believe that thought plus work will bring still more cash. A demonstration that faith plus work results in the fulfillment of our desire for material things satisfies the thinking mind that faith is an effective agent in securing for us what we wish. From that point it is not difficult to advance to the belief that a desire for such an abstract condition as peace, harmony, or happiness will be fulfilled through co-operation with the Infinite.

There is one way in which faith can be strengthened materially. If you truly believe that entertaining the desire is evidence that the Infinite has made fulfillment available for you, it is meet and right to give thanks in advance for such fulfillment. This is not fooling yourself if your acceptance of the truth is sincere and complete. It is merely using a method of strengthening one's faith that has been tried and found effective. Possession follows the feeling that you do possess the things desired, and that feeling is made stronger if you express gratitude for the possession. "Believe that ye receive them, and ye shall have them." Gratitude is above all things the product of a positive state of mind. If one can be sincerely grateful in advance for something that he believes is coming, his faith in its early arrival will admit of no shadow of doubt. Faith and expectation will become reality.

We must remember that our desires are never granted at the expense of another. We must give value for whatever we get whether in the form of work or thought or a combination of the two. Works produce in us an expectancy, a faith, that is almost invariably necessary to fulfillment, and they provide a channel by which we may receive and still be fair to whomsoever is the agent of the Infinite in the granting of our wish.

The Conquering Word

By Veronica Eyton

By the power of the living God in me
I can! I will! I do!
The Truth in my heart by divine decree
Has loosened old bonds and my soul is free,
My spirit is quickened, I'm born anew,
And I can! I will! I do!

By the power of the Christ of God in me
I can! I will! I do!
Triumphant I cause desire to be
The good fulfilled that all may see;
As I speak the word creative, true,
I can! I will! I do!

By the strong I AM that is the real I
I can! I will! I do!
I'm the conquering Christ in the secret place;
I'm harmony, happiness, wholeness, and grace;
Redeemed and victorious, glorious, new;
And I can! I will! I do!

Open That Door

TO LOVE!

BY STELLA L. TERRILL

Part Four

OF WHAT GOOD are fame and fortune, good health, and a certain peace or happiness without that dearest of heart's desires, love! Of all the emotions known to mankind love is the strongest, and memories of love strengthen with the passing of time while those of negative emotions tend to fade.

In analyzing your own problem of love you are likely to find that it falls in one of these classes:

You have not experienced love in your life and wish to do so; or having had love, you have lost it and wish to regain it; or having love, you are not sure you can continue to hold and have it. For if you do have love and are sure you always can have it, there is no problem. It is heaven on earth, and all you have to do in that case, is to be grateful and thank God for it.

There is really but one problem though it looks like three. If you want love in your life, there is but one way to get it; by love. Your problem is not how to attract, to inspire, to hold love in your life but simply how to love.

"Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation," said Emerson. And there we have the key that will unlock the door that leads to love for any one who uses it. Love begets love. But before you try to open the door marked "Love" get your thoughts straight about just what it is you want. Do not try to open the

door marked "This Certain Person" or "This Condition" or even "Some One to Love Me and to Fall in Love With" and hope to find real love waiting.

"Love that has ends will have an end," said Dryden. If to you love means some one to flatter you, wait upon you, meet your whims, and do for you, whether it is the love of parent, child, friend, or mate, it is not love you seek. Love is not receiving; it is giving.

What is love? Browning said, "All is love yet all is law." We know "God is love." Martin Luther said, "Love is an image of God, and not a lifeless image; not one painted on paper but the living essence of the divine nature, which beams full of all goodness." Now we are getting at the core of the matter. Love is the law of all goodness. God is love. God is good. God is law. If it is law, then it is predictable, and we may depend upon it and work with it and not be disappointed. Then we can say it thus: To express love we give all good. Love is the law of giving or being all good.

Having found that love is law, how shall we set it to work in our life? By loving. We need not sit down and wait for love to come with music and banners. It never will come that way. We can begin in the most modest surroundings and order our life on the law of love. And it will come back to us as surely as the sun rises.

We are commanded to love our enemies as ourselves and to do good to those who despitefully use us. That seems impossible to most of us and perhaps unreasonable to all. I once heard an explanation of it thus: "You cannot love your enemy; but you can start doing something for the person you call an enemy, and the moment you do he is no longer your enemy; for you cannot hate entirely the person for whom you do some good thing."

Then it is very simple and quite possible to all: serve

or give, and your enemy is no longer an enemy. Any one of us can love our friends, but loving the enemy has been a stumbling block to many. Yet we know that the power of love is beyond all reckoning. We are ever surprised at what happens when real love comes in. We should not be; for no adverse emotion can stand in the face of love that by its very radiance burns out all impurity, all hatred, all unhappiness and bitterness. Nor is this merely a philosophical theory. It is truth, and works in real life, as witness the following:

After having certain points in a law suit decided against him, a man faced with financial ruin said it was unjust and unlawful. He felt that he would lose the case and his fortune. He grew so disturbed that chaos threatened. He felt and said that there was no governing power left anywhere; no law, no justice. That attitude brought nearer the very dangers he feared. He lost more points in his case. He said bitterly, "It is every man for himself and the Devil take the hindmost; there is no law."

Desperate, he applied for metaphysical help and was told to consider truths which he knew to be valid: that he could not stand on the earth if the law of gravitation were suddenly suspended; that there would be no sunshine the following morning if the law of the earth's turning were not kept. Slowly he began to count up many laws that he knew for a fact to be in operation. He arrived at the conclusion that God's laws were in force and to try the law of love in his own affairs.

He was given the affirmation "I live by the law of love." He soon found he could not say it and live it without its having an effect on his thoughts in all else. Then came a most unexpected opportunity to do a great favor for his legal opponents. Reluctantly he did it. At

once he began to feel differently toward them. He had helped, he had served, his attitude toward them had to change. He did change. His opponent changed his feelings too. Each conceded certain points, and soon the case was settled out of court fairly and happily for all.

If we all ordered our life on the law of love, what a grand world this would be! Every great need facing humanity would be met; every social, economic and political problem now facing the world could be solved by applying the law of love to the means and materials already at hand. Love is that quality in man which stamps him with the mark of God.

We cannot overestimate the powerful influence for good that love has in the life of the one who expresses it. If you never experience love, any one or many physical ailments may register in your body. And the absence of love is certain to register in your outer affairs as well. All needs are met, all lacks fulfilled for the one who loves greatly. The barest life can be lifted up and made full and rich and deep and supremely happy when love comes and is expressed to the full.

If you want love, then love, be lovable. Do not confuse mere physical beauty or attraction with the quality of being lovable. Any one can be lovable, worthy of love, radiant, attractive, charming, for this comes from within. It does not depend on the turn of the nose or the color of hair or any other external feature or quality. The lovable person is thoughtful, kind; wishes to serve, to please; is tactful and discreet, always interested in others; yearns to give.

"God so loved . . . that he gave." If you love, you give always. "How can man love but what he yearns to help," said Browning. The great love stories of the world are not based on beautiful faces or romantic situa-

tions, but upon fine minds, great souls, and the spirit of giving.

If your problem seems to be to hold love that is now yours, remember that it is not possible to hold it. It is only possible for you to love so much, so truly, so wisely, so earnestly that love must come in return. I have seen proof positive that to love with all one's heart, to desire to do good and to serve, to lavish all the fine feeling known to us as love is to have love returned as surely as two and two are four.

An example from life embodies all the foregoing points about love:

A woman past her first youth, crippled with pain said to be neuritis, thought that for her life was over because she had lost all she held dear. She felt that her physical condition had brought her unhappiness. In her early youth she had loved a young man who had loved her in return. But their planned marriage had never taken place. The young man had slowly lost interest, and drifted away and married another as her health began to fail. She was bitter toward the world.

Long and careful questioning by a Truth student revealed the real facts of the case. The woman had never felt sure of holding the young man's love and had worried secretly over it. She had wanted so much to hold it tightly to her, yet constantly she had grieved that she could not do so.

The Truth teacher pointed out that the patient's condition was a result of that worry and fear, and that all that she needed now was not a capacity to hold love but a greater capacity to express love. Advised to begin to love some one and to give, this woman began by cutting out pictures from magazines that she thought would amuse and interest the neighborhood children. Slowly

they began to come to her, the same children who had feared and avoided her before as an old crosspatch. She began to see opportunities where she could help and to yearn to help. As her health improved she found more and more to do.

Among the children were three little waifs apparently deserted and unloved by all. The mother had gone away and left them. The father, shocked and unhappy, had lost all faith in womankind, and was as bitter toward women as the patient was toward men. The father had no will to live and properly look after them. But from time to time when the children came home after visiting "Aunt Gracie," as they all called her, with faces washed and hair combed and a pocket full of cookies, he felt he must go and thank the woman who had taken an interest in his children.

He did go, cold and polite at first, and saw only a homely woman no longer young, with kind and patient eyes. But that woman's troubles, which began with her fear of not holding love, were ended in her outpouring of a great love for an unfortunate man and his three children, who needed her so mightily. At first she only felt comfort and peace in serving and "having her time taken up." She realized the truth of the metaphysicians words that she needed to develop a capacity for giving and not a power for holding love. She found her lifework and greater happiness than she had dreamed possible in marriage with the man who came first to thank her, later to praise her, finally to appreciate and love and adore her. Love is the key that unlocks the door to love. And love is a law of giving all good.

Another example from life is that of a dear little woman eighty summers young, beloved by every man, woman, and child fortunate enough to meet her. Here

is her secret: "I love them first. I look for the best in them and let them know I have found it. I never criticize the faults I do see. Instead I remark on the good ones; and they are so grateful that I do see their good qualities that they begin to develop them. It never fails.

"One grandson aged seven, constantly scolded by his mother for his slovenliness, grew worse and worse. I said to him, 'Georgie, you have the brightest eyes I ever saw. Thank goodness you always keep your face and teeth shining to match them.' Georgie never again let me see him with unbrushed teeth or a dirty face. He would not 'let me down.' He knew what I expected, believed, that he would be well groomed. From that start he built up neatness of appearance in all other ways. Water and cultivate the flowers of character, not the weeds; the flowers will then grow so fast and so large they will choke out the weeds. That is all there is to making people love you, or to training children."

Not the criticism, not the fault, but the compliment and the looking for that real person, the Christ within. It is not mere idle words, nor a vainglorious puffing up of another's idea of himself. It is much deeper than that. It is recognizing the divine in man. You can say of the most humble soul that ever lived, "You are wonderful," and be absolutely honest. You can say to the apparently lazy person, "You have boundless energy and capacity for success," and be right. He not only will believe you if you are convinced and actually see the truth of it; he will love you for understanding him and telling him the truth. But if you say, "You are too lazy to live," he will be shocked in his mind and dislike you, if indeed not hate you; for deep in his spirit he will know it is not true, and he will have a lower estimate of you for not being able to see the truth.

That is why criticism rankles deep in our soul, why encouragement and praise gives us a lift. One is throwing us off the track; the other is helping us right ourselves and get in line with Truth. In his heart of hearts every one knows that he is not bad or useless or a fool. It may be covered over and deeply buried, but the divine spark is there. That is why love can reach in and kindle it; love is recognizing the good and appreciating it in the other person. Love is the spirit of God or good in the temple of man. It is an outpouring of this love that comes back to us; it must.

If you want love in your life, look for the lovable qualities in others. Know that they are there even though you cannot see them. They are never so deeply buried that perfect love and understanding cannot bring them to the front. Take the most unlikely person you know; apply that rule, keep on applying it seriously and religiously for one month, and mark the difference.

We all want understanding and sympathy. We all want love and appreciation. With study and care we can all develop those lovable qualities which draw love to us. If we keep in mind that love is the law of seeing all good and learn to apply it daily, we shall have love. There is no problem in personal relations to which it cannot be applied. It works in the home, the office, in every situation where we deal with people.

Take this instance: A mother who was famous for her beauty and grace looked forward to passing it all on to her only daughter. As a child the daughter was chubby and rosy, and her mother often said, "I am afraid Jane will never be a great beauty," and Jane early came to think of herself as an ugly duckling. As she grew older her mother constantly pointed out her faults and said, "You are so awkward; you are too large; your

hands are so rough and red." The poor girl became self-conscious and painfully shy and unhappy.

One day her mother said, "I give up! You are just like your father's people! I will never be able to do anything with you. Buying beautiful clothes for you is a waste of money." The girl believed her and ran away to live with her father's sister.

That woman knew how to live and what to do with that unhappy young girl. She said, "Jane, you have a fine strong body, and you have a good clear mind. You are one of those rare characters who can afford to forget physical beauty, for you have everything else you need to make life a success." All that and more, and constantly poured out upon the girl, had its effect. When her aunt said, "You have fine strong capable hands. You should be very proud of them," Jane was proud of them and did not try to hide them.

Jane developed an inner poise and charm that soon shone in her eyes, and controlled her awkward shyness. By the time she was grown up she was serene and truly beautiful. When the time came for men friends and marriage Jane "made a good match," for Jane had a good opinion of herself and she did not stoop to one beneath her. Nor did she look for external qualities but for the real character of those she met. Today Jane still loves her aunt more than she loves her mother, and she is training her own children with the same love and sympathetic understanding that her aunt gave her.

The key is in your own heart that unlocks the door to love. First love. Then with the door unlocked, use the power of words, thoughts, deeds, to open the door.

Say: "I so love that I see all good and give all good, and all good comes back to me."

(TO BE CONTINUED)

Unity Students Are Pouring Rich Blessings upon the Work

WHEN THE new temple and larger office buildings that are needed to house the growing Unity work begin to rise, plaster and brick will merely give material form to buildings that have already been outlined in spirit by the loving thought and sincere blessings of thousands of Unity students the world over.

Evidence of this spiritual support comes to us at Unity in the form of congratulations on our Golden Half-Century celebration, blessings for continued growth, and—in many cases—material contributions to help erect the buildings that will make such growth possible—all these things cause us to bow our heads in thanksgiving to the Father for our loyal friends and our privilege of serving them.

The support of these friends has been an encouraging start toward the solution of Unity's need for more space. We can press forward to our goal of increased growth and helpfulness in confidence that behind our efforts we have the united thought and blessing of Unity students everywhere.

Whether you have already done so or not, will you join us now and through the rest of 1939 in prayers for Unity's continued growth and for our building needs to be met? Perhaps you would like to use this positive statement, which many Unity folks are finding helpful:

In our unity of purpose we are guided by infinite wisdom and prospered by divine love.

LETTERS LIKE THESE TELL HOW THEIR WRITERS ARE JOINING IN UNITY'S GOLDEN HALF-CENTURY

Lennox, Calif.—Congratulations on the 50th anniversary of your work. May God continue to bless your work and each member of your staff in the future as He has in the past. May your work increase a hundredfold in His name and may showers of blessings fall on each one of you. This is my prayer for you all in the Father's name.

El Paso, Tex.—On the 1st of February I shall send you a love offering for the 50th anniversary work and follow it with another each month for the remainder of the year. I have pledged myself to give you not less than $50 this year, and perhaps more.

St. Louis, Mo.—I read of the planned expansion program, and my prayers are that the work may be started with God's blessing. From His supply the end will be gained.

Rocklin, Calif.—I inclose $2 to use for your new building. I know it will be a success, as you are doing a great work.

Portland, Oreg.—I thank and praise God that you have again outgrown your quarters, and I am fully confident that you will not lack for the needed enlarged facilities.

Rockport, Wash.—Please send me a Prosperity Bank. I want to save a contribution for your new building program. I know that God will bless you in all your undertakings.

Venango, Nebr.—I am inclosing $5 for your building fund for the new Unity Temple. Words cannot express the good I have received through Silent Unity and the literature. A prayer comes from my heart for you people every day.

Ydalpom, Calif.—Please use the money I am inclosing in any way that will be most helpful. I have been wishing that in some way it might go toward the new buildings you need. Though it is so little, the thoughts of love that go with it may attract other and more powerful ideas of the same kind, and so the new building may be helped by the mites of many who like myself are rich only in love and gratitude.

Forgiving Ourselves

BY MARJORY H. STAGEMAN

WHILE MOST of us who are endeavoring to follow in the footsteps of Him who came preaching forgiveness are willing to forgive others, we find it very difficult to forgive ourselves. We feel that it is not quite right, that it is disloyal, to forgive our own transgressions. Ours is that morbid state of mind which the prodigal so clearly revealed in the words "Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants." Living in a state of contemplation of the past experiences that we have called mistakes, we lash ourselves with criticism and condemnation, we labor under a great burden of past mistakes, and so add injury to injury.

In the 6th chapter of Matthew we are told that our heavenly Father will forgive us if we forgive others. Now since God is sinless and perfect and knows not evil, He cannot be aware of our mistakes, cannot know that there is anything to forgive. When Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you," He was really stating the law of cause and effect. He was saying that if we see the nothingness of sin, if we do not hold anything against our brothers, then we harmonize ourselves with our heavenly Father, with divine principle, and in so doing we transcend the result of our previous negative thoughts; we free ourselves, cease to experience the result or effect of our condemnation. In the following verse Jesus again stated the law of cause and effect: "But if ye forgive not

men their trespasses, neither will your Father forgive your trespasses." Here He was saying that we are punished by the same law that frees and blesses us! If we do not forgive others we are punished by the law. What happens if we do not forgive ourselves, if we remain debtors to ourselves? The same thing that happens when we do not forgive others; the law responds to our condemnation.

Then is it not plain that he who condemns himself for a past mistake uses the law in the wrong way twice and so reaps two undesirable harvests: first by entertaining the negative thoughts that caused the experience that he has called a mistake, and secondly by condemning himself for the past mistake. Two wrongs do not, cannot, make a right but just two wrongs. That is why a well-known metaphysician has counseled, "Refuse to carry the corpse of a mistaken yesterday."

Of the spiritual interpretation of the line in the Lord's Prayer "Forgive us our debts, as we also have forgiven our debtors" one of the great religious leaders of the past gave this as her understanding: "Love is reflected in love." To forgive is to reflect or express God, love. To forgive is to love. Those who do not forgive do not love. So we see that the trouble with those of us who cannot seem to forgive ourselves is that we do not love ourselves. From past religious training we have got the idea that we are lowly, unworthy creatures, worms in the dust; that it is utterly wrong to hold ourselves in high esteem and praiseworthy to depreciate ourselves. We have only to acquaint ourselves with the command "Thou shalt love thy neighbor as thyself" to learn that what we have thought is wrong. For the command implies that one should love oneself, that to love oneself is right.

Why should we love ourselves? Are we not sinful, sick, fearful, unhappy creatures? No, we are not. As a result of our ignorance of our true nature, we appear to be sinful, sick, fearful, unhappy, but actually we are spiritual beings, made in the image and likeness of our creator, God. Recognizing ourselves as the children of God, as one with Him, it is impossible to do other than love ourselves. The Bible tells us that "love therefore is the fulfillment of the law." When we love ourselves, hold ourselves in high esteem, we fulfill the law and thereby show forth in our experiences our high estimate of ourselves. To ourselves and to others our divinity is revealed.

When asked which was the great commandment in the law, you will remember, Jesus replied:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets."

When a person gains the correct understanding of God, he keeps the first and great commandment. And when he understands that God-Mind and man—idea—are one, he loves himself; and since his neighbor is his other self he loves him "as" himself, not more than himself, thus keeping the second commandment. Keeping these two commandments man cannot possibly be unforgiving; for indeed he is not seeing mistakes. How could he when he is seeing as his Father sees, when he is recognizing the allness and perfection of God, when he is reflecting or expressing love?

Loving oneself does not make for an attitude of conceit; because he who rightly understands self-esteem

will not exalt himself above others, for he recognizes the oneness of all men. Knowing that he is a son of God, he grants to his brother the same parentage.

In Ezekiel we read: "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit." We make "a new heart and a new spirit" when we cease to hold our past mistakes in consciousness, when we forgive and forget. And if we wish to enjoy life as it was intended that we should, if we wish to avoid undesirable experiences like those we have had in the past, we must obey the command given in Ezekiel. Casting away from us all transgressions whereby we have transgressed, ceasing to hold our past mistakes in consciousness, makes it impossible for them to be reflected back to us, deprives them of their supposed power to influence our life.

We were given the power to control our thoughts. We need to exercise this power, casting out the untrue, the un-Godlike thoughts and replacing them with the true, the Godlike.

The experiences of yesterday that we have called mistakes, being the manifestations of negative thoughts, indicate plainly that we had not been watching our thoughts as we should, that we had not been reversing our negative thoughts and harmonizing ourselves with God, the only power, in consciousness. They were notices to us that we must readjust our thinking and know the Truth. If we condemn ourselves instead of learning the lessons that were in those experiences and casting off the rest, we deprive ourselves of the benefits to be gained within the circumstances. If we brood over those experiences and look upon them as proofs of our weakness and inferiority instead of gaining enlightenment from them—instead of using them for "casting down

imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ"—that can aid us to get back to the Father's house, then we deny ourselves the harmonious results that are to be obtained by using those experiences rightly.

We all desire to move forward on the pathway of spiritual enlightenment, we all desire to live greatly, fully. To accomplish this desire we must learn to forgive ourselves and to forget the "mistaken yesterday." We must "put off the old man with his doings," just as we put off our old garments, and "put on the new man, which is being renewed unto knowledge after the image of him that created him."

Common Things

By Dorothy Callaway

They have no need for cloistered cell
Or mountaintop who would find light!
A chair beside a window well
May serve; and any winging flight
Of thought reveals God's presence here.
He has a myriad ways to tell
The seeking heart that He is near.

He gives a message through the trees
That souls must grow erect and tall.
The roses and anemones
And every petal that may fall
Declare God's truth. Each man has heard
His voice, and every eye that sees
Has read in common things His word.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, May 7, 1939

UNITY SUBJECT—*Speaking Truth in Love.*

INTERNATIONAL SUBJECT—*Paul Works a Hard Field.* —Acts 18:1, 4-11; I Cor. 2:1-5.

1. After these things he departed from Athens, and came to Corinth.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11. And he dwelt *there* a year and six months, teaching the word of God among them.

1. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.
2. For I determined not to know anything among you, save Jesus Christ, and him crucified.
3. And I was with you in weakness, and in fear, and in much trembling.
4. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:
5. That your faith should not stand in the wisdom of men, but in the power of God.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*I build up my consciousness of the Christ by speaking the Truth in love.*

The intellect is one feature that distinguishes man from the rest of the animal creation. As such a mark it is a Godlike attribute. However not all Truth can be discerned through it. Paul, who represents the word of Truth, left Athens (the intellectual center) after a short stay spent in reasoning to little purpose with the Athenians and entered Corinth, which represents the love center in consciousness.

The "unspeakable words, which it is not lawful for a man to utter" were words from the heart, not from the head. Paul reasoned again in Corinth with both Jews and Greeks. Jews represent our established religious thoughts and systems of worship, the Greeks our intellectual reasonings. Neither of these is able to hear Truth that is founded in love. The love of Christ cannot be communicated to man through a system of wor-

ship or through intellectual reasoning. Any attempt so to communicate it stirs up confusion and discord in these realms of man's nature. Wherever Paul went speaking the word of Truth, his first thought was for the Jews and his care was to find a synagogue. Yet the Jews in every place were the first to vex and harass him, and often they aroused the multitudes to do him bodily harm.

To live a life of abundant peace and satisfaction man needs to speak the Truth in love. The world's way of speaking, without love, what it esteems to be the Truth leads to hatred and bitterness. Elymas the sorcerer learned the full meaning of truth without love, as did also Ananias and Sapphira. Love softens the full force of Truth and makes it safe for man.

Jesus Christ knew how to speak the Truth in love. When James and John by their ambition to occupy the chief places in His kingdom, incurred the indignation of the other disciples, Jesus excused them by citing those whose influence controlled them, and at once brought the attention of the other disciples back to their duty. Each disciple is responsible for his own consciousness, and that is the field on which he is to expend his time and effort.

The word of Truth has free expression in man when he is under the influence of exalted thoughts. "When Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ." When fired with perception from on high (Silas), with zeal (Timothy), and the fervor of the soul (Macedonia), Paul (the word of Truth) is pressed to proclaim that the I AM is the saving power. When Truth meets with opposition the word is lacking in love. Paul "shook out his raiment and said unto them,

Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles." And he went into the house of Titus Justus, next door to the synagogue, and taught there. We do not have to make a radical change in our way of living and thinking in order to cleave to the Christ. We may be next door to our old established religious views yet hold fast to the new light. We do not go back to the old, neither do we run away from it. The old must come to us—as Crispus, ruler of the synagogue, came to Paul—purified and made over in the Christ likeness before our entire being is encompassed by Truth.

Opposition and dissension tend to discourage man from continuing his undertakings. The Christ Spirit revives and encourages him to hold to his appointed course. Paul had a dream vision in Corinth that led him to go on with the work there. The consolation and encouragement it gave him indicate the fulfillment of the law in this movement of Truth in its work of regeneration.

The follower of the Christ who works in an adverse atmosphere or environment has one rock of defense on which he may stand unmoved. That rock is the Christ consciousness. Gifts of oratory and mental acumen are of little avail in winning others to the Christ way or of holding oneself steadfast there. Consciousness of Christ shorn of all weakness of personality and petty regard for self is a gift sufficient for all his needs. In the licentious pagan atmosphere of Corinth Paul succeeded in speaking the Truth because he "determined not to know anything among you, save Jesus Christ, and him crucified." This consciousness instilled power into his teaching and preaching and manifested itself in him as a purely spiritual gift. His converts were led to the change

by reason of the spiritual power that he exerted, not by any display of inferior gifts. "That your faith should not stand in the wisdom of men, but in the power of God."

QUESTIONS

1. What do Athens and Corinth represent?
2. What does the statement that Paul "persuaded Jews and Greeks" in Corinth indicate?
3. Why did the presence of Silas and Timothy constrain Paul to testify to the Jews that Jesus was the Christ?
4. When Paul left the synagogue in Corinth he continued his work next door in the house of Titus Justus. What does this symbolize?
5. What was the secret of Paul's persuasive power in Corinth?

Lesson 7, May 14, 1939

UNITY SUBJECT—*Transforming Desire.*

INTERNATIONAL SUBJECT—*Paul Evangelizes a Province.*—Acts 19:1, 8-10; 20:17-21; Eph. 2:19-22.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples:

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

17. And from Miletus he sent to Ephesus, and called to him the elders of the church.

18. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time,

19. Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews;

20. How I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house,

21. Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

19. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,

20. Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;

21. In whom each several building, fitly framed together, groweth into a holy temple in the Lord;

22. In whom ye also are builded together for a habitation of God in the Spirit.

GOLDEN TEXT—*But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.* —Eph. 2:13.

SILENT PRAYER—*The Christ life that I express molds the formless and the formed realms in my consciousness into one harmonious whole.*

The formless and the formed aspects of mind are symbolized by the Jew and the Gentile respectively. Both aspects are found in the well-balanced individual. When they are harmoniously united, so that the man passes easily from the formless to the formed in thought and life, and vice versa, the result is a life expression under divine law. To the end that the two might be made consciously one in Christ, Paul, the word of Truth, did his lifework among the Gentiles.

All work of transformation is in the nature of building. The chief building faculty of consciousness is

desire, which is represented in the story of Paul's work by the city of Ephesus. He spent three years teaching and preaching in Ephesus. The name Ephesus means "desirable," "appealing," a meaning that may have expressed, in an external sense, the pride of the citizens in their native city, which had a history covering in all more than twenty centuries. Its mighty temple, four times as large as the Parthenon, was one of the seven wonders of the ancient world. In these facts we see symbolized the lasting nature of desire and its importance to man. Without it life becomes a spiritless expression.

Desire in the unregenerate leads to death, as Paul told the Ephesians in the 2d chapter of his epistle: "the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." Both the religious nature and the intellect may be unregenerate, and to fulfill the desires of the mind, living for one's selfish pleasure and satisfaction alone, is to remain a child of wrath as surely as if one were lost in sense consciousness. Both are examples of a hardened, disobedient spirit.

Desire is transformed by the Christ way, which is the way of faith. "By grace have ye been saved through faith." Faith is stimulated and strengthened by the holding in mind of an idea of oneself as an expression of the Christ.

For two years Paul reasoned daily in the school of Tyrannus. The name Tyrannus means "tyrant," and this statement signifies that the word of Truth continues to work in the spiritually wakening individual through his inner desires that cause him truly to long

for the things of Spirit even though the individual may for a time outwardly repudiate the higher messages of Truth because his preconceived religious beliefs still hold so great a place in his thought. Unexpected conversions to the Christ on the part of those who have been opposed to the teaching are thus explained.

When man desires to serve God in all that he undertakes, it is possible for him to do so. Paul states that he served the Lord "with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews." Although trials in themselves are no evidence of a call to service, they can be turned into opportunities to serve. They develop courage, for what must be borne can be borne with equanimity in the Christ consciousness. If one cares to put all one's thought to the task, trials can be overcome, but those who are developing spiritually sometimes prefer to let past error thinking manifest itself and to learn the lesson contained in the outworking. Paul's thorn in the flesh is an outstanding example. His spiritual strength was made perfect in physical weakness, for he learned humility, obedience, and the other lessons of the Christ way by that means.

Changing one's thoughts in regard to all that pertains to spiritual things (repentance toward God) and holding oneself in an attitude of faith in both the things of the inner life (Jews) and of the outer circumstances (Gentiles) gauge the earnestness with which one devotes oneself to mastery of the Way.

Outer circumstances can be transformed and made to radiate Truth. The Gentiles, coming into the Christ consciousness, were "no more strangers and sojourners" but "fellow-citizens." "Each several building" (each regenerated Christ follower), as the work of building

or transforming progresses, grows into "a holy temple in the Lord," with the spirit of each "a habitation of God."

QUESTIONS

1. What is represented by the Jews and the Gentiles?
2. Explain the meaning and metaphysical significance of the city of Ephesus?
3. What faculty of man's is the chief builder?
4. Why are the desires of the flesh and of the mind mentioned together?
5. How is desire transformed from the natural realm to that of the Christ?
6. How can one's outer circumstances be transformed and made to express Truth?

Lesson 8, May 21, 1939

UNITY SUBJECT—*Self-Dominion.*

INTERNATIONAL SUBJECT—*Beverage Alcohol and the Home* (A Social Aspect of the Liquor Problem.) —Jer. 35:5-10; Eph. 5:15-21; 6:1-4.

5. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.

6. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:

7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.

8. And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters;

9. Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

15. Look therefore carefully how ye walk, not as unwise, but as wise;

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not foolish, but understand what the will of the Lord is.

18. And be not drunken with wine, wherein is riot, but be filled with the Spirit;

19. Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

21. Subjecting yourselves one to another in the fear of Christ.

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Drink no wine nor strong drink, thou, nor thy sons with thee.*—Lev. 10:9.

SILENT PRAYER—*By transforming desire I control my appetites in conformity with divine law.*

Intellectual reasoning is of little help in overcoming the habit of intemperance. A man of brilliant intellect may fall a victim to drink as an avenue of relaxation. He may rationalize and adduce reasons why he should indulge in intoxicants, reasons stronger in their power to convince him than any reason why he should not. Logical reasoning, if it is to defend man from intemperance, must be joined in consciousness with level-headedness, faithfulness, and good judgment. These

traits are represented by the Rechabites (from Rechab, meaning rider or driver).

When faithfulness and good judgment are developed in a man they protect him from rationalization, which is one form of intemperance. Levelheadedness saves him from giving way to the appetite for false stimulants. The Rechabites were used by Jeremiah as an object lesson, much as he used a linen girdle and an earthen vessel on other occasions, to make a telling point for the benefit of the men of Judah and Jerusalem. Although the Rechabites were of less pure and unadulterated origin than the men of Judah or Jerusalem, the former kept a commandment of their earthly father so faithfully as to become an example to all among whom they dwelt; whereas the men of Judah and Jerusalem, with a long history of devotion to Jehovah behind them, failed to obey Him by keeping to what was right and good.

A similar case is seen in the life of the man who puts forth every effort to be levelheaded and logical but denies all claim of any higher authority than that of the intellect over his life, and does not look to the spiritual fountain of wisdom and knowledge for inspiration and intuitive Truth. Some acknowledge the authority of science and bow to its findings, however tentative these may be, as the ultimate Truth, denying the obvious fact that science is but one approach to reality. They overlook the weight of evidence in favor of the spiritual approach as a demonstrated way of finding the Truth of life.

The temperance aspect of this lesson is of the utmost importance, and the object lesson of the Rechabites is a convincing one. Some two hundred and fifty years are estimated to have elapsed between the giving

of Jonadab's commandment, during Jehu's reign, and the occasion in Jehoiakim's reign when Jeremiah was commanded to set wine before them. Jonadab's reason for giving the commandment was that it would increase the life span of his followers: "that ye may live many days in the land wherein ye sojourn." That his teachings were obeyed centuries after they were first given, in the midst of peoples whose ways of life differed radically from those of his followers, is proof of their essential value. Other things being equal, the man who indulges in alcohol need not expect to live so long as the one who abstains from it. The one who devotes himself to amassing houses, goods, and lands, shutting out of mind all thought of the quiet realm of ultimate cause that is the true riches, is intemperate and may expect to be short-lived in proportion to the completeness of his separation from spiritual reality.

The second part of the lesson emphasizes the first. We are to live according to the best that we know, not wasting precious time but improving it. Any day may be made evil by man's neglecting to build into it the substance of character and true achievement. Any day may be made good by being filled with constructive effort and by being recognized as good.

"This is the day which Jehovah hath made;
We will rejoice and be glad in it."

No day that is begun with this affirmation can be evil.

Those whose faith is in the Lord sometimes feel uncertain concerning the Lord's will. Paul calls such uncertainty foolish. To understand what the Lord's will is one uses one's understanding of the law of good. If abstinence is in question one knows that that is good, because the effects of indulgence are clearly not good. The will of the Lord for man is that his highest

good shall be made manifest. That good is the good that endures rather than the personal gratification of the passing moment.

If the right words are in question, obviously those which make melody in one's heart to the Lord are right. They are God's will for one.

God's will for us further is that we hold ourselves in a thankful frame of mind instead of one of resentfulness and self-pity. To be glad to be alive, to do one's work with right good will, to honor one's parents as an instinctive act of grace, all this is God's will for those who truly express Him.

QUESTIONS

1. How can logical reasoning save man from intemperance?
2. By what are the traits that reinforce reason represented in this lesson?
3. Why did Jeremiah cite the Rechabites to the men of Judah and Jerusalem?
4. Explain how abstinence from intoxicants gives man a firmer hold on life.
5. How can any one redeem an evil time?

Lesson 9, May 28, 1939

UNITY SUBJECT—*The Word of Truth Directs the Will.*

INTERNATIONAL SUBJECT—*Paul Thinks in World Terms.*—Rom. 1:1-17.

1. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2. Which he promised afore through his prophets in the holy scriptures,

3. Concerning his Son, who was born of the seed of David according to the flesh,

4. Who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from

the dead; *even* Jesus Christ our Lord,

5. Through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake;

6. Among whom are ye also, called *to be* Jesus Christ's:

7. To all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.

9. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers.

10. Making request, if by any means now at length I may be prospered by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12. That is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.

13. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

14. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

15. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

16. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.*—Rom. 1:16.

SILENT PRAYER—*Through faith I speak the Christ into expression in my mind, body, and affairs.*

The name Rome means "the head; strength; might;

power." Metaphysically Rome refers to the head as the seat of the dominating personal will in man. Paul, who represents the word, wished to visit the disciples in Rome. Through the word the personal will is transformed into harmony with the divine will. In reality Christ is the word invisible; Paul, the expresser of the word. Faithfulness and devotion enable man to express the word of Truth so perfectly as to identify himself with it and become one with it. "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God."

The gospel of God concerns the divine nature of man, who is a spiritual being. Even according to the flesh man is the offspring of love (David), one of the highest faculties. According to the spirit of holiness he is the Son of God with power to resurrect his body into newness of life in Christ.

Grace is more than a Christian virtue; it is the effect of the Christ consciousness in man. The Christ is He "through whom we received grace." As it is put elsewhere, "unto each one of us was the grace given according to the measure of the gift of Christ." In the measure that we are conscious of the indwelling Christ and give expression to the Christ Spirit we are filled with grace.

Man receives his commission to bear witness to Truth through the creative word; for although witness can be borne in other ways than by words, it is by words that the quickest impression is made on the mind and the thoughts aroused to understand the idea presented. "Belief *cometh* of hearing, and hearing by the word of Christ." The obedience of faith comes to man in every department of life and thought (among all the nations) through the creative word of Truth.

Men have sometimes put faith in untruth also when it was presented to them by word of mouth, but when they make connection in mind and heart with Truth through the word, they touch the springs of illimitable power and are "called *to be* Jesus Christ's."

We are "called *to be* saints" when we are conscious of an urge to right thinking, living, and acting. Such a consciousness is imbued with peace and grace from the infinite fountainhead of all good.

A person thanks God through the Christ consciousness within him, the measure of this consciousness forming his capacity for gratitude. Gratitude that others have faith in the word and speak it to the increase of understanding of Truth is a state of mind much to be desired, for it gives assurance of the universal knowledge of Truth that will usher in the kingdom of heaven on earth.

To serve God in spirit is to lay hold of the very substance of Truth, since God is Spirit. The gospel of His Son is spiritual service through love. Prayer for another is spiritual service to him, for it connects him with the source of all good.

One of the keenest joys that man can know comes from fellowship with others of like mind with himself. When that mind is the mind that was in Christ Jesus the gain to all concerned is past estimating. The spiritual gift of unshakable faith in Truth establishes those who feel its influence. The mere presence of a person of such faith imparts encouragement and upbuilding of the inner life to those whose lives are touched by it.

Those who have fitted themselves by long service to present the truth of the Christ life to others are justified in expecting results from every such presentation. Paul looked forward to good results from his pros-

pective preaching to the disciples at Rome.

Each one owes a duty to the reasonings of his intellect (the Greeks) and to his unillumined, uncultivated thoughts (barbarians) as well. He owes to both his understanding and his ignorance (the wise and the foolish) the gift of the Christ insight and wisdom. To make his teaching effectual he must reach and convert the will, for it is the ruling faculty. The will represents those "that are in Rome."

Moffatt's translation gives a constructive rendering of the last two verses of the lesson: "For I am proud of the gospel; it is God's saving power for everyone who has faith, for the Jew first and for the Greek as well. God's righteousness is revealed in it by faith and for faith—as it is written, *Now by faith shall the righteous live.*"

QUESTIONS

1. What does the word Rome mean, and what is signified by Paul's desire to visit that city?
2. What is the gospel of God to man?
3. What determines the measure of grace that it is given to any one to express?
4. What is the call *"to be* saints" that comes to the follower of the Christ?
5. Explain the meaning of Paul's acknowledgment of debt "to Greeks and Barbarians," the wise and the foolish.

When asking us to CHANGE YOUR ADDRESS, please be sure to state which of our six magazines you are receiving and whether you are using a Prosperity Bank. This will assist us very much, and also assure you that your address is changed on all lists affected. Please advise us before you move if possible.

Vision

By Kathleen Keats White

I prayed, and yet no answer came that I
Could recognize aright, though God had said,
"My child, know I will hear you if you cry.
Be not afraid to trust; you shall be led!"

So, waiting, I did other tasks that came;
My hands were busy through each precious hour.
But still when twilight fell without a flame
Of sure reply, no guidance lent me power.

My way! I did not know the secret yet!
My wish, my way—all my dull eyes could see!
Forgive me, Father, that I so forget;
My vision must be clarified through Thee!

Oh, deaf and blind! Dear Lord, I should have known:
"Thy way, not mine," as Thou didst always pray.
I thank Thee for the path that Thou hast shown;
I bless Thee for the answer sent Thy way.

Silent UNITY

The Spirit of truth glows in my soul, and I realize that Christ guides me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

There is a quite prevalent idea in the public mind that we teach a system of thought and word juggling; that any one anywhere can have any and everything by merely repeating over and over certain magic words. It is true that words have magic in them and very often the result of the mental imagery they arouse is so startling as to suggest Aladdin and his lamp. However a comprehension of the whole philosophy reveals a well-balanced set of principles upon which it rests. One can with determination project an isolated idea and get results without conforming to universally accepted laws of human relationships. No one can use the dynamic power of thought and word in unbalanced ways without suffering undesirable reactions. To avoid this we keep before our mind's eye the dominant existence of a divine order and law to which we must conform to attain enduring success. Jesus taught that He was the executive of a spiritual principle that was the source, the wisdom, and the power of everything He did. He urged His followers to look to the same inner power: "seek, and ye shall find; knock, and it shall be opened unto you."

We who are striving to acquire an understanding of the divine law and apply it in our life as Jesus did in His, should set up the same intimate relation with the Father that He did. "For the Father loveth the Son, and showeth him all things that himself doeth." We are all the offspring of God and come into sonship when we acquaint ourselves with His mind.

In the beginning of our existence as free, thinking entities we had a certain consciousness of the Father-

Mind, but continued thinking of ourselves as independent of that Mind has formed a gulf of apartness. We are prodigals in the far country of sense life. Those of us who are beginning to see how poor and bare this material life is have turned our faces to the Father's house and are mentally journeying home. It is not a question of geographical locality but of mental recognition. "The kingdom of God is within you," said Jesus. Seeking God within changes our whole mental viewpoint. We find ourselves right in the presence of creative Mind, and seeking to co-operate with that Mind, we receive spiritual inspirations and are guided in even the most minute details of life.

In the early stages of our spiritual awakening we realize our dependence upon God for all that we are, and our attitude is that of the humble, obedient child. Then gradually there arises within us the consciousness of sonship, that God is the parent Mind and that all the ideas constituting that Mind we inherit. If we inherit those creative ideas, it logically follows that we are to use them. This is where, as Jesus explained, the son becomes the co-operator with the Father in creation. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man." The claim that Jesus was the exclusive and only Son of God is here refuted, "because he is a son of man." By divine right man is the executive power of God-Mind and he will never fulfill the law of his being before he enters into the realization of his dominion and authority in mind and matter.

Thus we see that we are warranted in affirming our unity with God and expecting the attributes of the perfect man to appear. "Judge not according to appear-

ance." Right in the face of adverse appearances enter into the God-Mind and see yourself as He sees you, strong, robust, healthy. Jesus said, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." All those who believe in the inevitable conquest of death are already in mental tombs, but when they realize that Jesus walked out of the tomb and said, "Follow me," they are lifted into the heavens of eternal life. Do not be afraid to go all the way with Jesus.

When the prodigal son returned, the father ran to meet him, ordered the best robe to be put upon him, shoes on his feet, a ring on his hand; and he provided a feast with merriment. Here is parabled the prosperity that ensues when man returns to the consciousness of God as his resource. In the world of affairs industry, energy, and honesty are expected of those who succeed. These qualities have a divine source and can be quickened and intensely energized by attaching them to the dynamic mind of God. "Thou shalt also decree a thing, and it shall be established unto thee."

HEALING THOUGHT

I see myself as God sees me, strong, robust, healthy.

PROSPERITY THOUGHT

The Spirit of industry, energy, and honesty now stirs me to action, and I am truly prosperous.

(Use from May 20 to June 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

WHEN MY aunt began reading from your little books and papers I was just about to give up. I had already undergone three serious operations, and I had almost passed on during the last one. My dear ones wrote to you for help, and help I certainly did get. If you could see me now I know you would be pleased. The doctors were amazed and did not see what I could be made of to be able to gain so rapidly after being so close to death. They did not know that it was the work of God and your prayers. Within six weeks I have jumped from eighty-nine to 104 pounds. I feel highly elated and so happy that I could shout it to the world. I do indeed thank God for His goodness to me, and I thank all my unseen friends that lent a helping hand.—*Mrs. R. T., Cleveland, Ohio.*

SOME MONTHS ago I wrote to you dear ones and asked your prayers. My mouth was in a terrible condition. The teeth were decaying and the gums were swollen, and I was awfully worried over my condition. Today I can truly praise and thank God for the wonderful miracle that has taken place in my life. I went to see

a dentist, holding the thoughts that you sent me and knowing that with God all things are possible. The dentist is surprised at the change that has taken place. The gums have healed; he has cleaned my teeth, and they are all in perfect condition now. He just can't understand it, because when he first saw me he really intended to extract the teeth. I am truly grateful to the Father for this wonderful blessing.—*V. B., Kingston, Jamaica, B. W. I.*

SOME TIME ago I wrote to you about my serious illness with pneumonia. I was terribly frightened and felt I could not depend on myself, so I called on you. I knew you would help me, and you did. I recovered immediately, and even the doctor and nurse were surprised at the swift recovery.—*Mrs. C. L., Northfield, Minn.*

YOUR LETTER stating that you are praying for me has just been received. You may discontinue prayers, as the demonstration was made the second day after I mailed my letter to you. I want you to know that I shall be forever grateful to God and Unity for this blessing. —*Mrs. L. A., Cincinnati, Ohio.*

YOU MAY cease praying for me. The sinus affliction that was bothering me has been completely healed. Words would be inadequate to express my feelings of joy and thankfulness to God and Unity.—*Mrs. H. J. B., Raleigh, N. C.*

IN JANUARY I wrote to you for prayers. I was much upset at the seeming return of a former condition which had also affected members of my family. This condition seemed so positive that my husband and a surgeon were planning to take me to the hospital in a week for an operation. I felt sure I need not go. I wrote to you

for prayers, and in the meantime I prayed myself and then tried to put it all out of my mind. At the end of the week I went to see a specialist, and he was much surprised to see that the condition had changed entirely. A large lump in my breast had disappeared within this one week. I thank God and Unity each day.—*C. C. M., Pittsburgh, Pa.*

EVEN before you received my letter for prayers that my hearing might be restored in my right ear, God granted my request and restored my hearing. Now I hear clearly with both ears. I thank you from the bottom of my heart. May God's will be done in me now and always. —*C. V. A., Grand Rapids, Mich.*

I WROTE to you for relief from pain. The acute attack of lumbago had left me before your kind and helpful reply arrived. I was soon out of bed. I assure you that with your help in showing me the way I shall stay out of bed. —*L. K. B., Skanee, Mich.*

I CANNOT deeply enough express my gratitude for the wonderful help you have given my husband. The doctors gave him one chance in a thousand, but in two weeks after he was taken ill he was back at work. He had been suffering from a brain tumor, and his quick recovery was considered a miracle. God bless Unity and its work.—*Mrs. E. M., Glendive, Mont.*

ABOUT a month ago I wrote to you for prayers for my young daughter, who was troubled with bed wetting. I am writing you now to tell you that she has been completely healed and has not been troubled since the first day your prayers were said for her. To say we are joyful is putting it mildly. Thank you very much for your prayers.—*Mrs. W. B. S., Sharon, Pa.*

Filled with Plenty

A FEW WEEKS ago I wrote to you requesting prayers that my sister might obtain employment. The next day she was called to work in a position that she had been trying for three months to get. We are truly grateful to God and to you for this wonderful manifestation. —*Mrs. C. S., Kansas City, Mo.*

MY LETTER to you had been in the mail only a few hours when the person I wrote about was offered work and accepted it. I am not going to worry over the outcome of things anymore, for God will bring to pass in my life that which is best for me if I but trust Him. Thank you for your prayers, and may God bless you always.—*O. G., Halls Bridge, Ont., Canada.*

SOME TIME ago I wrote to you asking for prayers that my son and son-in-law might obtain work. How happy I am to tell you that both of them accepted positions the same day, and my daughter, wife of the son-in-law mentioned, got the old position back that she had had before she was married. I am very grateful for your loving prayers. My husband has received advancement in his work too. Please accept my grateful thanks for your help.—*Mrs. J. L. T., Junction City, Kans.*

I THANK you for helping me find good employment. I have found a well-paying position, and things are going to work out in fine shape. I got this position two days after receiving your letter and book of instructions. My faith was renewed, and after study and prayer I knew that there was something for me to do. On my way uptown I met a friend who urged me to ask for a certain position that was open. I applied and got it. It has gone well, and I am making money and will continue to do

so to meet my needs. Thank God for His blessings and Unity for showing me the way to receive them.—*I. D. H., Grand Island, Nebr.*

WORDS cannot express the great help I have received from God through Silent Unity. At fifty-two (two years ago) I lost my position and had quite a problem to contend with. But I have found a field of work where only a person of my type and age can be used. The work I am doing is wonderful work, with a splendid opportunity for advancement. God gave me the position.—*H. C. F., Belleville, Ill.*

My Help Cometh from Jehovah

WHEN I first became interested in Unity teachings, I was very anxious to have my husband read the literature too, but he didn't seem to care about it. I decided not to mention it to him again, but left *Unity Daily Word* where it could be easily seen. I do not know just when he started to read it, but one day I neglected to take away the old one and put in its place the new copy. That evening my husband wanted to know if my subscription for *Unity Daily Word* had expired. Now he reads *Unity Daily Word, Weekly Unity,* and *Good Business,* and has had a prosperity bank. He has also purchased *Lessons in Truth* and loves it as much as I do. I am sure you will agree that I have something to be grateful for, and I surely am.—*Mrs. G. P. C., Philadelphia, Pa.*

I HAVE BEEN receiving *Weekly Unity* every week, and I read it faithfully. I can only say that it helps me wondrously in all of my affairs. It helps me see the brighter things of life. Please accept my kind thank-you for sending it to me. I don't know how I ever did with-

out it. I will never forget Unity and its divine work. —*E. G., Clinton, Okla.*

Free from Care

IT IS THANKS to your work that I know God hears prayers. In my last letter to you I asked for prayers for success in getting a parole from here. Thanks to you for your faithful work, the parole was granted. I go home to my loved ones in a little over three months. In going from here I go out into a new world, for I go into God's world. I have put my future in His care, and all is well. Thank you again for your help and for your loyalty to me.—*G. R., Alderson, W. Va.*

MY HUSBAND and I are both very happy to write you and thank you for a most wonderful blessing in a civil suit case involving my husband. He was absolutely freed of all charges as well as damages, which were more than eleven hundred dollars in addition to court fees. Words cannot express our gratitude to you for the splendid response to my telegram. During the entire trial my husband kept repeating affirmations given him by Unity, and I did the same. It is real proof that God does answer prayer, and I am indeed thankful to know that Unity workers are filled with all loving response at all times.—*Mrs. E. G., Oshkosh, Wis.*

Love One Another

I MUST drop you these few lines so you can rejoice with Mr. A—— and me. Our prayers were answered just a few minutes ago. After eight years and four months of waiting we have heard from our girl. She sent a very pretty Christmas gift and said she was sending a long letter to explain everything. She said this would be the

happiest Christmas in her life because she has gathered courage to write to us. My husband and I are very, very thankful this evening, and we want you to know that we are. We will pray with you always.—*Mrs. M. A., San Leandro, Calif.*

I Am the Light

I HAVE written to Silent Unity many times for help and have been blessed in innumerable ways. Often I have written and the letter would be still in the mailbox or only a short distance on its way when I would have the spiritual answer. I have had this happen so often that I sometimes hold a letter until the next day before mailing it, and often it doesn't even get sent.

The reason for this is no doubt that the answer is already here, but in writing I place myself in the proper attitude to receive, an attitude of expectancy, of openness to receive; and that my letter, while addressed to Silent Unity, is in reality a prayer to our Father who opened my eyes that I might see.—*E. P. K., Valencia, Pa.*

He Is My Refuge

MAY I TELL you what a wonderful experience we have had through Silent Unity? We were told that our baby would very probably not be born alive. My mother, knowing of your great work, wrote to you asking for your prayers for a perfect delivery.

A more perfect delivery could not be imagined! Our son was born a perfect specimen except for a slight eye trouble. We were advised to have this eye treated at once, a costly and painful treatment.

My husband and I wrote again to Silent Unity asking for prayers for the "wholeness" of our son. The eye

has cleared without any treatment. You can imagine how happy and grateful we are.

Since then we have asked for greater financial blessing, and my husband almost immediately was given a chance to make several hundred dollars in addition to our regular income. We are indeed a channel through which the Lord's blessings flow.—*Mrs. J. T. B., Montevallo, Ala.*

His Truth Is a Shield

PRAISE God for the sense of security that the knowledge of Truth as taught by Unity gives one in all situations in life. About June 1st I requested your prayers to help insure my daughter and me a safe, pleasant trip and freedom from car trouble or accident. We drove 5,219 miles without one incident to mar the pleasure of our long trip. Our friends all think we were very brave to attempt such a long journey by car, but at no time did I feel afraid. Putting ourselves in God's loving care and blessed with Unity prayers, I felt secure at all times. May God bless you for your help and love.—*C. B., Cody, Wyo.*

Father, I Thank Thee

MY HUSBAND and I are perfectly well and radiantly happy. A man whom we have known for many years said one day with a smile, "I am afraid that when you die and go to heaven you are going to be disappointed. It can't be as wonderful as your life here." Wasn't that a grand thing to say? And we owe it all to the Unity teaching. How greatly blessed you must be for what you have done for countless numbers of persons.—*G. R. M., Van Nuys, Calif.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I ask God for light and wisdom. The Bible says, "Honor thy father." My father is living with his eighth woman. He has also made very serious accusations against me, falsely. How can I obey Scripture concerning him?—*Letter answered by Silent Unity.*

First, we want to assure you that your problem can be worked out in Truth. All problems will yield to prayer and an intelligent application of God's laws.

The Bible, as you know, is highly symbolical. Matters of Spirit seem always to lend themselves to symbolism and allegory. This element enters into the matter of honoring your father. The Bible lays down general laws, principles, without taking account of personality. Personality must adapt itself to law, for law will not adapt itself to personality.

When the Bible says, "Honor thy father," it sets forth the idea that true fatherhood is worthy of honor. The fact that not all fathers live up to the divine possibilities of their office does not impair the real merit of the idea.

When you honor your father you honor the divine ideal of fatherhood. You can, if you like, personalize this rule much more. By giving honor to your father, by considering him as he is in his perfect Christ self, you can help him to manifest perfection. The fact that you now see no outer manifestation of perfection does not impair the truth that such perfection is innate in him

and must eventually come forth. By praying for him and seeing him as he is in his true Christ self you will honor him in the finest possible way, one that your heart must approve.

Legal executions have always affected me deeply; just seems that I cannot get my thoughts off the horror of them. When I started to study Unity's teaching I thought I would surely never be so affected again; but last week when a woman was executed here is the State penitentiary I just lost all my good reasoning on the subject.

Now I know there is nothing I can do about it but trust in God and His goodness, but when one of God's own creations is strapped to the electric chair and—well, it is something I just can't understand. I have made myself ill over it. I know my body is God's temple and I should treat it as such; but on the other hand I do not want to lose compassion for erring folk.

How can I deal spiritually with this problem? I know there is a solution to it in Truth and I know you can help me to understand.—*From a letter answered by Silent Unity.*

We bless you for the love you know for your fellow man and we are happy to help you get understanding. As you said, there is a solution to the problem in Truth. You stated it approximately in your letter: "I know there is nothing I can do about it but trust in God and His goodness." Your need, as we see it, is to carry that promise to its logical conclusion.

Man-made laws may not always seem in keeping with divine law but we must realize that there are many changes to be made before the world will know the divine order, harmony, fellowship, and perfect functioning that come from complying with the higher law. Such changes must begin with the smallest unit, the

individual. From this degree of the perfect life, which abides in each person, will evolve the ideal. It is here that you will find the solution to the problem.

Of course you do not want to lose a divinely inspired compassion for God's children. Nor is it well to worry or to cry out against the seeming injustice of the world, for such a use of thought only makes your vision of Truth less clear. It actually hampers the one for whom you are distressed, and it causes inharmonious reactions in your own body temple.

The Truth way is to turn from negative thinking about injustice and about the physical accidents that have already happened, to use Truth as a means of adjustment. By turning to the Spirit of God within you, you will know Him as absolute law, all justice, all power, all love, all good. If there are those who must pass through the experience of legal execution you can help them by calmly and confidently placing them in God's care. You can know that even though the body be destroyed the soul within it is eternal and indestructible; that it is alive forever in God. By doing this you will have added perfect material to the world's foundation of Truth and divine justice.

What does Unity think about the virgin birth of Jesus?—*Question answered by Silent Unity.*

We do not doubt the pure character of the virgin birth of Jesus, neither do we attempt to disprove it. It is a matter of little concern inasmuch as man's divinity or progress is not involved. Man's life or spiritual progress is not governed by his conception, and regardless of where he is born or under what conditions, he has within him the same power that Jesus had to overcome all things and rise above mortal concepts.

Spring hangs her infant blossoms on the trees.

—Cowper

"The Lesson of Spring" is the subject of a timely article in May *Unity Daily Word.* It recalls the age-old drama of the rebirth of all life each spring and draws from it the lesson that though a thousand winters come, they will also pass, and life, God's unfailing, indestructible gift, will spring forth again. The secret of Jesus' power was His deep consciousness of the God life within Himself. Yet the same life dwells within each of us, and this article shows how we may use our God power to rise above every limitation and come into the full heritage of good that has ever been ours since the very beginning.

Doctor Huston dreaded the interview just ahead. He knew Gilbert Schoen, knew him for the ne'er-do-well that he was, a man who had the habit of losing jobs and blaming others for what he termed his "bad luck." Could he help this man to see things in their true light and make a new beginning? How he went about it and what response he got from the man are told by Zelia M. Walters in her article "Is Fear Defeating You?" which appears in a May issue of *Weekly Unity.* The story is a true one.

You have heard that truth is stranger than fiction, and you will believe it after reading a true experience that

Ethel M. Hosmer reports for May *Progress.* A happy, carefree woman, financially well-fixed, suddenly finds herself facing the extreme illness of her husband, his loss of his position, and the necessity of her becoming the breadwinner for the family. How she found Truth and applied it faithfully, solving every problem of her life, is a wonderful testimony to the power of Truth when actually put into practice. "Be at Peace . . . Good Shall Come" is the title of Miss Hosmer's story.

Salesmen will find a message of interest in Dale King's article "Big and Little," appearing this month in *Good Business.* It tells of Dick Blair, an insurance salesman, who several times had lost a good prospect just when he had brought him to the point of signing the application. After a number of such experiences Dick lost confidence in his ability to close any but small business. "I wish I knew how you do it," he said to Bob Hogan, one of the high-ranking salesmen. Bob shared with Dick his own secret of success, and Dick decided to try it. How he succeeded is revealed in this true story.

A broken bicycle, a little lost dog, and a boy who wanted more than anything else to buy his mother a beautiful lamp for Mother's Day—all these play a part in the May *Wee Wisdom* story "Brownie Wins a Friend." Gene was delivering his papers on a borrowed bicycle when the little dog ran out in front of him and caused the accident. How was Gene to pay for the repairs to the bicycle and still have money enough to buy his mother's gift? Was he angry with the little dog? This story by Olive Rambo Cook brings children a lesson in love and kindness.

A STUDENT REPORTS

"Since studying with you many wonderful changes have happened in me and around me, and I truly thank God for them and bless you and your wonderful work.

"I have seen my wife healed of asthma, my invalid baby walk, and my oldest son give up his wild ways and become interested in the worth-while things of life. I earnestly ask you to pray with me that I may be able fully to manifest all good, as I desire."

This letter came to the Unity Correspondence School from one of its students. It gives evidence of the power of Truth to heal and to bless when it is actively put into practice. You are invited to write for a folder giving full information about Unity's home study course in Truth. This does not obligate you to take the course. Address your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

"GOD BLESS THE GIVER"

"Your surprise gift has made me very happy, and I assure you I appreciate it," writes a friend in Pennsylvania. "I have long wished I could afford to buy more of your interesting publications, but circumstances haven't allowed me to do so. Please extend my sincere thanks to the kind friend who has so generously made possible the spiritual help that I know will be mine. I need it, and may God bless the giver."

Isn't such a letter of appreciation and blessing worth the price of a gift subscription? Members of the Help-One-A-Month Club feel that it is, because month after month each member sends some friend a gift subscription. The club was started for the purpose of spreading the message of Truth, and each member pledges himself to send one gift subscription a month. If you feel that you want to have a part in this work, just write and say you will join the club, and let *Unity* be your first gift subscription. Address the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

HE IS NOW A DIFFERENT MAN

"I wish to express my thanks for the books that you have been so kind as to send me. My reading these books has made a different man out of me. I am trying my best to keep thinking about the good things and to forget about the bad ones. Now I let God take care of everything for me, and I feel much better all the way round. I have not had anything wrong with my health since I started reading Unity."

This report is from a prisoner who has come under the transforming power of Truth through the ministry of Silent-70. To prisons, industrial homes, hospitals, and other institutions the world over, Silent-70 sends Unity literature free of charge, bringing the light of Truth to persons who need its help. Love offerings from Unity's friends support this good work.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alma Morse, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Bakersfield—Della Shutts, (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Norma Knight Jones (LT), Christ Church, Unity, 707 Tremaine

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity Classes, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H Kaye (LT), Unity Soc, 320 N Grand blvd; Florence K Brummer (LT), Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony and Laura Hyer, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity,

University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian M Matthews (LT) Unity, Cook Tower

Marion—Fannye Treaster (LT) Unity Cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank Bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1416 Washington

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Seattle—Paul Rigby, Unity Cen, 1905½ 3

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W

Regina—Russell Kemp (LT) Unity, Drake Hotel

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa

Fresno—Unity Cen, 15 N Fulton

Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl

Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity, 5365 Bond

Palo Alto—Christian Assb, 345 Embarcadero

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Church of the Truth, 1415 27

San Diego—Unity, 1017 7

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp

San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15

Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main

New Haven—Unity, 1151 Chapel

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Sci-

ence, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—Viola Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Renee Klaus, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 108 E 8

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; Unity Fellowship, 22 College

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House, Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

Spiritual Understanding

There is in the heart of mankind a growing hunger that cannot be satisfied with possessions, a hunger for God or spiritual understanding. Many persons have sought it long and unselfishly, feeling that when they find it they will be able to help others. But how are they to come into the consciousness of spiritual understanding? Let H. Emilie Cady tell you in the 7th chapter of her book *Lessons in Truth*. She explains fully how to prepare yourself for this high estate. *Lessons in Truth* is Unity's textbook for beginning students. Even five minutes a day spent with this book will bring you rich spiritual returns. Twelve lessons with question helps make up its contents.

"Thy Will Be Done"

The world has not yet conquered its belief that God sends illness, trials, and troubles upon us to test us and prepare us for the good that awaits us in a heaven after death. For this reason many persons are still afraid to pray,

"Thy will be done."

Writing for *Unity* magazine, Elizabeth Gregg will bring you next month an article in which she will show by the Master's own teaching that God's will for His children is nothing less than health, joy, peace, and plenty now. Her article is called "Thy Will Be Done." A subscription for *Unity* entered now will bring some friend of yours this helpful article and many others in the months to come. A year's subscription—twelve issues—is $1.

A Book That Makes Friends

I am inclosing two dollars for *God Is the Answer,* by Dana Gatlin. I got two copies of the book when it came off the press, and my friends liked it so much that I passed

mine on, and now I need two more copies.—*Mrs. L. A. P.*

This book should be read by every one in trouble or distress. I wish I could mail out a thousand copies, because it is so inspiring to me.—*M. F.*

These letters speak for the popularity of Dana Gatlin's book *God Is the Answer*. It is written in simple language, and it touches upon subjects that come close to the heart of every Truth student. It comprises fourteen inspiring chapters.

For Treasure-Mappers

Treasure-map enthusiasts will welcome the new treasure-map story by Beatrice Pearl, "The Ghost Dissolver," which will appear in the May issue of *Progress* magazine. "The Trailer Family," a sequel to this story, will be published in June.

Beatrice Pearl is the originator of the treasure-map idea, and like all her stories, these two are entertaining as well as helpful.

Instructions for treasure-mapping are given each month in *Progress* for the benefit of those who are not acquainted with the idea, along with pictures of maps sent in by readers. Young people of all ages find this an interesting way to bring good into their lives. A year's subscription for *Progress* is $1.

What Determines Your Prosperity?

Surprisingly enough, it is not your job, your associates, or the state of the nation that determines how prosperous you are. These things seem to affect you, but actually they can do so only when you allow them to take precedence over the power of Spirit.

When you are fully prepared in mind and in spirit

for prosperity, no combination of material circumstances can keep your good from you. This is the glorious message that Charles Fillmore brings you in *Prosperity*, a book that we recommend to every Truth student who wants to know more about applying the spiritual laws of prosperity to his affairs.

Send for New Unity Catalogue

The 1939 edition of the Unity catalogue is now ready for mailing. It will bring you a full description of the Unity books, booklets, and magazines, as well as interesting accounts of the various departments of the Unity work.

This catalogue is free. If you wish a copy, just drop us a postcard.

Inspiration for Better Achievement

Have you ever had an employer or a teacher who inspired you to do better work because he saw not your petty failures and shortcomings but the great things of which you are capable?

Ernest C. Wilson's book

The Sunlit Way plays just such a role. It helps you see yourself as a triumphant son of God rather than as a man, earth-bound and limited. If you want to walk the warm, sunlit path of Truth, to cast off human limitations, to get the most from your mental and physical equipment, read *The Sunlit Way*.

Charles Fillmore on Prayer

In the *Book of Silent Prayer* you will find a nineteen-page article in which Charles Fillmore explains the relation of prayer to the creative laws of God. He also shows why silent prayer is more effective than audible prayer, why the agonizing, supplicating prayer is not answered, and what step to take first in praying for health.

This article alone is worth the price of the booklet, which also brings you the wording of prayers for special needs, besides Bible passages and other favorite features.

Story of Unity

The early history of many great movements within the Christian church was marked by bitterness and persecution. While the Unity movement was spared such strife, as it grew it met other trials and difficulties that tested the effectiveness of its principles.

Proof of the healing power of Spirit by Charles and Myrtle Fillmore provided the impetus for the very beginning of the Unity ministry. Later when the Fillmores began to publish a small paper, they often had occasion to prove the prosperity law. Sometimes it seemed almost certain that there would not be enough money to buy paper for the next issue or to pay the small staff of workers. They held to their faith however, and each time the prosperity principle asserted itself.

In *Unity's Fifty Golden*

Years you can read the story of these experiences of Charles and Myrtle Fillmore and many other interesting and helpful facts about Unity's growth. Order your copy of this unusual book today. It is just $1.

Study Plus Application

This is the secret of spiritual progress. Perhaps that is why many *Unity* readers combine *Unity Daily Word,* the

little magazine of daily lessons, with *Unity* magazine. They find that it helps them to put the Truth into daily practice.

Unity Daily Word will help you to apply the deep teaching in *Unity* magazine to your everyday experiences, making them opportunities for growth. A year of *Daily Word* (365 daily lessons) is only $1.

A Message to New Readers

Some persons have the idea that Unity is merely a system of healing or of getting wealth. Although through its teaching many have found happiness and prosperity, Unity has a much deeper, broader meaning, as you will learn from Ernest C. Wilson's booklet *The Unity Viewpoint.* This booklet throws light on some of the most important points in connection with Unity's practice of Truth. It is therefore a real help to new students of Unity literature.

Develop Your Hidden Power

Deep within every man, although often coated by an accumulation of fear and race thoughts, are certain powers divinely implanted at birth. As you seek to develop these powers, the book *Christ Enthroned in Man,* by Cora Fillmore, will be a great help.

This is a companion book to *The Twelve Powers of Man* by Charles Fillmore, and the two should be studied together. *Christ Enthroned in Man* gives additional material and meditations for use in developing your own "twelve powers."

The Right Word

Referring to the booklet *Divine Remedies,* a friend in Virginia says: "It has helped me find the right word for all my numerous ailments, even for destroying anemia. Eyes, ears, nose, and throat are all in a healthier condition because of that God-given book."

Divine Remedies does not deal directly with negative causes of disease but emphasizes only that which tends to wholeness of mind and body. If you have any physical inharmony, try making it respond to the power of your spoken word, and let *Divine Remedies* suggest the right word for you to use.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners.....*Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth .....*Italian, French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian, French,* $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father.... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	*New Ways to Solve Old Problems..... flexible $2; cloth	1.00
	*Prisoner of Fear	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing....flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ .....*German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The.....flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The ..... cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? .....*German* or *English*, cloth	1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The .....*English* or *Dutch*	.10
	Holy Bread	.10
	Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Count Your Blessings

"Rejoice always . . . in everything give thanks." In other words, count your blessings. There is magic in the giving of thanks. To be grateful for even the smallest blessing, to praise and give thanks to God for it, is to open the way for more good to come into your life. Count your blessings and watch them increase.

The Prosperity Bank plan will drill you in forming the habit of praise and thanksgiving. As you use the daily prosperity prayer and drop a coin into the Bank to save for UNITY gift subscriptions for your friends, you cultivate such a rich consciousness that you begin to attract greater blessings to yourself. Every one who uses the Bank plan has the help of Silent Unity's prayers for his prosperity and success. The blank below filled out and mailed to us will start UNITY to your friends at once and bring you a Prosperity Bank.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks to save $3 to send a year's subscription for *Unity* to each of three friends. I ask the prayers of Silent Unity to help me demonstrate prosperity.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U-5-39

Unity plans spiritual gathering

Three-day fellowship meeting at Unity Farm to celebrate Unity's *Golden Half-Century*

You—together with other Unity students everywhere—are invited to join the leaders of the Unity movement in a spiritual celebration of Unity's Golden Half-Century at Unity Farm on July 2, 3, and 4.

The first aim of this gathering is to rededicate the Unity work as it enters its second fifty years of service. Leaders and students alike can lend the strength of their presence and positive thought as we reaffirm our unity of purpose: to help persons everywhere discover the Truth of their divine sonship and their freedom from sin, sickness, poverty, and unhappiness.

The second aim is to give those present at the celebration the exceptional opportunity of attending a series of meetings conducted by a number of leaders in the Unity work.

Plan now to attend this anniversary gathering. Perhaps you can include it in your vacation plans or Fourth of July trip. Write for complete information.

Training School News

Each summer Unity sponsors a training school at Unity Farm for prospective leaders and for those who wish personal instruction in using Truth ideas. This year there are to be four sessions of four weeks each. Enrollment for the June, July, August, or September session may be made now. Write for prospectus.

UNITY SCHOOL OF CHRISTIANITY, KANSAS CITY, MO.

Faith Like a Seed

By Irene Stanley

Faith must be tended like a seed;
It must have time and room to grow:
The nourishment of prayer's its need,
The firm uprooting of each weed
Of doubt when our advance seems slow.

Faith, like a tender plant, requires
The daily sunlight of God's word,
The cultivation of desires
That shelter it from searing fires
Till from its boughs the singing bird

Of joy cheers every passer-by!
Faith like a mighty tree shall stand
At last communing with the sky.
On every wind its seed shall fly
And take deep root, and bless the land!

UNITY